

INTERNATIONAL JOURNAL *of Religious Education*

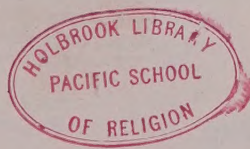


Pictures Speak to Children

Young Adults at Summer Conferences

Dedication of an Educational Building

Worship Service for an Inter-Church Meeting



May, 1949

United Christian Youth Movement

Regional Planning Conferences



PURPOSE

To develop Christian youth in leadership and understanding of the World Church at work in the state and local community.

PROGRAM

BIBLE STUDY: The relation of the Bible to daily living.

SEMINARS: Current issues such as evangelism, intergroup relations, interdenominational trends and high points of Protestantism will be studied.

UCYM SEMINARS: Workshops on organizing local youth councils and planning a vital state and community program.

WHO MAY ATTEND

YOUTH 16-25 years of age, having completed their sophomore year in high school may attend if they are:

Leaders of denominational youth programs in states, districts, cities or on a national basis.

Leaders of interdenominational youth work in states, districts, counties, local communities, or on a national basis.

ADULTS: leaders of youth, approved by the administration, may attend as counselors and special observers.

FOR FURTHER INFORMATION

Write to your city, county, state or provincial council office, denominational youth headquarters, or youth serving agency affiliated with the UCYM, or to the

Southern

June 26—July 2
Lincoln Academy
Kings Mountain, N. C.
Registration Fee—\$5.00
Room and Board—\$12.50

Southwestern

July 10-16
Camp Crucis
Granbury, Texas
Registration Fee—\$5.00
Room and Board—\$18.00

Pacific Northwest

July 25—August 1
Seabeck Conference Grounds
Seabeck, Washington
Registration Fee—\$5.00
Room and Board—\$17.50
(One in room)—\$19.25

Pacific Southwest

August 1-7
Presbyterian Conference Grounds
Big Bear Lake, California
Registration Fee—\$5.00
Room and Board—\$14.00

Rocky Mountain

August 7-14
Geneva Glen Camp
Indian Hills, Colo.
Registration Fee—\$5.00
Room and Board—\$17.50

Eastern

August 8-20
Geneva Point Conference Grounds
Meredith, New Hampshire
Registration Fee—\$8.50
Room and Board—\$30.25

Central

August 15-27
Conference Point Camp
Williams Bay, Wisconsin
Registration Fee—\$8.50
Room and Board—\$31.50

UNITED CHRISTIAN
YOUTH MOVEMENT

206 South Michigan, Chicago 4, Ill.

EDITORIAL BOARD

Percy R. Hayward, Editor
Lillian Williams, Managing Editor
Marjorie Tolman, Circulation Manager
Isaac K. Beckes
Lee J. Gable
Alice L. Goddard
Harry H. Kalas
John Burris Ketcham
Gerald E. Knoff
Philip C. Landers
Richard E. Lentz
Mildred A. Magnuson
Ruth Elizabeth Murphy
Lemuel Petersen
Pearl Rosser
Erwin L. Shaver
Richard B. Smith
Helen Spaulding
John C. Trever

ASSOCIATE EDITORIAL COUNCIL

(Representing the Editors' Advisory
Section of the International Council of
Religious Education)
Margaret Clemens
Glenn McRae
Harold L. Phillips
Marie R. Remmel
G. L. Schaller
W. N. Vernon

The International Journal
of Religious Education

is the official publication of
The International Council of Religious
Education
S. Michigan Blvd., Chicago 4, Illinois
which represents 39 Protestant denominations
and 31 state councils in North America co-
operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION
AND ADVERTISING OFFICES

S. Michigan Blvd., Chicago 4, Illinois

SUBSCRIPTION RATES

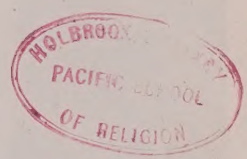
One year, \$2.50
Two years, \$4.00
Three years, \$6.00
Three or more copies in one order
to separate addresses, each \$2.25
Clubs of five or more copies
to one address, \$2.00 each
Single copy, 25 cents.
Same rates to foreign countries.

and other materials herein express the views
writers. Except in editorials they do not
state the views of the Editorial Board;
they express the policies of the International
of Religious Education except as they state
actions of the Council. Contents of previous
of the International Journal of Religious Educa-
given in the Education Index in your pub-
ary.
ED MONTHLY EXCEPT DURING JULY AND AU-
WHEN PUBLISHED BI-MONTHLY, BY THE INTER-
COUNCIL OF RELIGIOUS EDUCATION. Entered
nd class matter December 8, 1948, at the post
Chicago, Illinois, under the Act of March 3,
acceptance for mailing at special rate of postage
d for in the Act of February 28, 1925, em-
in paragraph 4, Section 538, P. L. & R.,
ed January 7, 1943.
ht, 1949, by the International Council of
Religious Education.

International Journal
of Religious Education

MAY, 1949

Cover Picture
Picture by Hunton from Monkmeyer



Editorials, News and Comment

How to Use This Issue of the Journal.....	7
New Staff Leaders in Business and Promotion.....	16
What's Happening	34
Summer Conferences for Leaders.....	34
Council Happenings	35
Is It Lay Leaders or Nothing?.....	40
There Must Be a Reason!.....	40
A Meditation for Morning Devotions.....	40

Articles of General Interest

House or Home? J. Carter Swaim.....	3
Young Adults at Summer Conferences	
Four Popular Types of Conferences, Robert S. Clemmons.....	4
The Family Camp, Oscar J. Rumpf.....	5
A National Conference, Cameron D. Deans.....	6
Pictures Speak to Children, Florence B. Lee.....	8
New Policies for Old Purposes, Erwin L. Shaver.....	10
We Must Claim Tomorrow, Edwin T. Dahlberg.....	12
The Rural Church—a Fellowship of Families, Edward W. Gebhard.....	14
Intensive Leadership Education, Samuel L. Hamilton.....	17
Companions in Service: Chapter III, Commissioned to Serve, Vernon McMaster	18

Special Observances

United in Obligation, Elwin H. Scheyer.....	19
Dedication of an Educational Building, Edith Morse Cummings.....	21

Other Features

The Departure of the Prodigal Son, by Bazzani, with Interpretation by Florence Turverey Reeves	2
With the New Books	31
Current Feature Films	37
Films for Church Use	39

WORSHIP SERVICES
FOR JUNE

PRIMARY DEPARTMENT, Vesta Towner (THEME: God's Gift of Summer) ..	22
JUNIOR DEPARTMENT, Otie G. Branstetter (THEME: The Christian Church at Work Everywhere)....	24
JUNIOR HIGH DEPARTMENT, Ronald R. Reed (THEME: What Happens This Month?)	26
SENIOR AND YOUNG PEOPLE'S DEPART- MENTS, Kenneth I. Morse (THEME: Heroes of Faith)	28
The Man Who Wanted to Preach to the Whole World.....	25
Coley in India.....	26
Pere Marquette	26
Ira	26
Father's Day	27
Rose Day at Manheim.....	27
The Golden Rule Factory.....	28
The Faith of John Eliot.....	28
The Faith of Emily Hobhouse.....	29
The Faith of Polycarp.....	29
The Faith of John Bunyan.....	29
The Faith of Sundar Singh.....	30

Stories and Talks

The Discovery Club.....	22
Hours to Give Away.....	23
My Name Is Bula.....	24
Shelton of Tibet.....	24
Poems, Litanies, etc.	
A Thank You Prayer.....	22
A Summer Litany	23
Dramatized Scripture	25
Litany, "Thy Will Be Done".....	28
God Is My Strong Foundation.....	29



The Departure of the Prodigal Son(?)

By Giuseppe Bazzani (School of Mantua, c 1690-1769)

National Gallery of Art, Washington, D. C., Kress Collection

Although many artists have depicted the Prodigal's return, Bazzani is one of the very few to present his departure. This picture was painted when the artist was about sixty years old and in the graphic and colorful manner of his later period.

One is impressed by the exaggerated color contrasts and with the use of strong diagonals which give an overwhelming sense of hurry and excitement. The light tones zigzag across the canvas almost like lightning, keeping the eye moving rapidly up and down across the scene. These same lines carry the sharp displeasure of the nurse on the extreme right through the weeping mother to the departing Prodigal, while on the left the astonished quizzical attitude of the slave and the reproachful look of the horse converge upon the young man.

It is a storm-tossed and wind-driven psychological state that the artist has portrayed magnificently in sky and animal and every human

figure and it reaches even to an apparent disturbance of the pedestal. Each one of the figures makes his own contribution, distinct and separate, to the whole emotional disturbance precipitated by the Prodigal. The slave is nonplused and querulous as he brings the horse upon which his young master will ride away. The headstrong son is an admixture of sullen determination and some remaining loyalty to his parents. The father tries to understand, and while he shows his love, will not restrain his son. The mother is distraught in the accepted way and turns aside to weep delicately, unable to accept such youthful rebellion. The nurse is bitter, scornful and cheated as though she were the only one who had failed. It is this great panorama of inner conflict that is so strongly set forth by the short sharp angles, the intense color contrasts and the entire scale of emotional upheaval.

—FLORENCE TURVEREY REEVES

House or home?

By J. Carter Swaim*

Professor Swaim continues his series of appreciative meditations on passages in the New Testament which have gained new significance as a result of the wording given in the Revised Standard Version. These comments on the home life of Jesus and his associates are especially appropriate for May, which includes National Family Week.

A CONVERT from Hinduism was describing his sorrow at the death of his wife. "I did not treat her as a wife," he said. "I treated her as an equal. I even allowed her to sit at the same table as myself." This strange tribute becomes intelligible only when we remember that the Christian ideal of home is one of the unique contributions which our religion has made to the life of mankind.

"Home an unusual term"

It is only where the Gospel has come, banishing child marriage, polygamy, easy divorce, and the inferior status of woman, that "home" takes on any meaning. There are a number of languages in which there was no word for home until the Christian missionaries invented one. There were words for house and household and harem, but never a word for home. We for whom home means so much are scarcely aware of what an unusual term it is. Fresh translation of the New Testament brings it forcibly to our attention.

The Revised Standard Version has many more references to "home" than appear in the King James Version. Several significant allusions to Gospel homes are missing from the seventeenth century translation. The difficulty arises from the grammatical fact that "in the house" or "to the house" is a Greek idiom which often means "at home" or "home." The King James Version so translates it in at least two instances, Mark 5:19 and Luke 15:6. For the rest, the King James divines seem to have overlooked the idiomatic usage. It is good to have it consistently recaptured by RSV, which reveals how homes—and not merely houses—dot the pages of the New Testament.

Before our Lord's birth, Mary, having visited Elizabeth, not merely "returned to her own house" (Luke 1: 56, KJV), but "returned to her home." The father of John Baptizer, in KJV, "departed to his own house" (Luke 1:23); in RSV, "he went to his home." The paralytic in KJV is bidden, "go thy way into thine house" (Mark 2: 11); RSV has it: "go home." The Syrophenician woman, in KJV, "was come to her house" (Mark 7: 30); RSV says: "she went home." When Jesus had restored sight to the blind man of Bethsaida, "he sent him away to his house" (Mark 8: 26; KJV); RSV: "he sent him away to his home."

Jesus' home during his ministry

There is even the necessity for some re-thinking in regard to the vagabond character of Jesus' ministry. We are accustomed to picture him as a homeless wanderer. It appears, however, that during his Galilean ministry he did have a fixed abode. Mark 2: 1, in KJV, says: "And again

he returned into Capernaum after some days; and it was noised that he was in the house." RSV renders it: "And when he returned to Capernaum after some days, it was reported that he was at home." After He had gone up into the hills for prayer before making His choice of disciples, KJV says, "They went into an house" (Mark 3: 19); RSV has it: "Then he went home." KJV says that the disciples asked Jesus about the epileptic boy "when he was come into the house" (Mark 9: 28); RSV: "when he had gone home."

Inside Gospel homes

A good deal more vivid also is the picture which RSV gives of these Gospel homes and what went on inside them. Consider the age-old problem of keeping children's garments in repair. KJV says at Mark 2: 21: "No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse." Among us, it is ordinarily mothers who sit up late repairing the skirt that has started to rip or the shirt that got caught on a nail or the pair of trousers that got torn when the wearer slid into second base. Mothers among us still talk about those things—but not in obsolete English. They do not say "seweth" or "teareth"; "rent" still has domestic implications, but now conjures up the landlord rather than the sewing-basket. And did Oriental fathers keep the family wardrobe in repair? The Greek says "Not one" or "nobody." How much more realistic is RSV: "No one sews an unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made."

The rooms of home must be lighted. KJV represents the Palestinian home as illumined by candlelight: "Neither do men light a candle, and put it under a bushel, but on a candlestick" (Matthew 5: 15; cf. Luke 15: 8; Rev. 22: 5). "Candle" and "candlestick" lead us to think in terms of tallow poured into pewter molds, whereas the Greek word means "a small metal or pottery affair full of olive oil, with a tiny wick which carried the flame." These were not so large as a cup-and-saucer, and had to be set up high where they could do some good. RSV therefore gives a more accurate picture: "Nor do men light a lamp and put it under a bushel, but on a stand."

Home is where we take our rest, and beds are an important part of its equipment, but the word "bed" in KJV gives a wrong impression of nighttime in the Palestinian household. The paralytic brought to Jesus by his four friends is told, in KJV, "take up thy bed and walk" (Mark 2: 9). Difficult to imagine one man carrying the kind of bed familiar to us! The Greek word describes a mat which was in use among the poor. It was rolled up by day and unrolled on the floor at night. RSV rightly translates it: "Take up your pallet." In the parable of the friend at midnight, the father cannot arise because "my children are with me in bed" (Luke 11: 7)—they were stretched out on pallets and in getting to the door he would stumble over them.

These Gospel pictures reveal that following Jesus is to be carried out, not in a monastery, but in the normal life of the family. Peter said to Jesus: "Lo, we have left everything, and followed you" (Mark 10: 28), but that did not mean that Peter had abandoned his home, for it was there that Jesus performed a gracious act of healing (Mark 1:29). Christianity does change houses into homes.

* Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

Young adults at summer conferences

**Fellowship and training experiences are now
available to young adults in vacation time**

One of the stimulating new developments in young adult work is the growth of large variety of summer conferences planned by and for young adults from local church schools. Three staff members of denominational divisions of Christian education describe some of the types of conferences that will be going on in various parts of the country this summer. Other denominations carry on similar enterprises. It is not too late to register for some such conference in your area.

Four popular types of conferences

By Robert S. Clemmons*

THE FOLLOWING LETTER came to my desk last fall:

Dear Bob:

Our conference council of young adults decided last year that we needed a shorter camp, an inexpensive camp and one that would train young adult leaders for local churches. Since our conference had just purchased a new camp site, we decided that a work camp would appeal to young adults, acquaint them with this new camp site and help them make a positive contribution to the summer camping program of our church. We wanted to do something that would enable us to say, "We did this for the camp in 1949." So we decided upon building a cabin as our work project for this year.

The young adults raised the funds, the camp committee furnished the plans and made arrangements for securing the building material. We started on the camp early Saturday morning and the crew grew during the day. We had as many as twenty carpenters on the roof at one time. The milkman was there Saturday morning, and when he returned on Sunday he could hardly believe his eyes . . . the cooks had a hard time convincing him that the cabin hadn't been moved in bodily.

Of course, we did not work all of the time. There were games and recreational events, swimming and rest, and a good round of stories as we sat by the campfire at night. We had discussions on young adult work and how to teach children religion in the home. The total registration was 101 persons, including the children.

Sincerely,

PHIL MEYERS, *President*
West Wisconsin Conference
Young Adult Fellowship

*Member of Staff of the Department of Christian Education of Adults, Board of Education, Division of the Local Church, The Methodist Church, Nashville, Tennessee.

Four types of summer conferences

This letter describes a new venture in young adult summer camping. The *work camp* is built upon the idea that useful labor is as body building and spiritually quickening as baseball or other energy releasing activities. Its purpose is to develop social cohesion among a group of folks and through working together on a common task develop new appreciations of one another's skill and abilities. It is very informal, yet guidance, instruction and training are carried out in the midst of these experiences. It helps young adults discover that they may use their skills and abilities to make a positive contribution to the church and the community.

This new venture is only one of about eighty-five conference-wide meetings among Methodist young adults to be held this summer. These meetings will bring together more than seven thousand leaders from local churches, so that they receive guidance and instruction, share experiences, work out solutions to their common problems, and return to their local churches to give better leadership to their groups. These conferences are planned and managed by young adult officers, not by adult counselors.

Most popular among these experiences is the *week-end group conference* in which leaders share in group thinking, worship and recreation. They usually begin on Friday evening and last through Sunday noon. The meetings are informal and yet intensive training opportunities. Young adults have indicated they can "take it," and usually set up their meetings so that six or eight hours of instruction is made available in a week-end conference.

During the past three summers, the *workshop* has emerged as another training opportunity for young adult leaders with advanced experience who want more specific help on activities and programs. Local church leaders with responsibility in the fields of evangelism, study, social action, missions or recreation may meet with resource leaders or consultants and work on problems that are perplexing to their groups. They receive guidance from these resource leaders, but no course is taught or solution proposed. The young adults ask the important questions and take the initiative in working out solutions which they intend to apply in their own local churches.

Many conferences have *planned assemblies* for young adults this summer. This type of training is set up in regions where large numbers of young adults are expected to attend. The plans are more formal, with classes, leaders and pre-arranged worship services. The schedule is usually fixed to care for the large number of persons who attend. Under this arrangement group discussion is minimized and more emphasis is placed upon mass activity in the lecture hall or the recreation center.

Out West *camping* beckons to young adults, especially those with children. The emphasis in this experience is placed upon developing a sense of Christian community in a camp situation. In the camps the young adults plan their own activities and carry out the work of the camp. The



Young adults take time out for a hike during a summer conference.

aining they receive is developed as a part of fireside programs, camp worship, cabin fellowship, discussions on hikes, and interest group activities. These camps are usually week in duration, or more. They are sponsored by young adults who definitely want this kind of experience during their summer vacation.

Young adults seem to be developing these four distinct types of summer conference opportunities. The *week-end conference* is by far the most popular and seems especially suitable for new conference groups that do not have more than sixty persons attending. The *assembly type meeting* with its fixed schedule is easier to arrange and manage, especially if there is a large group attending, but it limits greatly the amount of participation among the young adults who attend. The *workshop* makes very positive contributions in developing a feeling of responsibility on the part of young adults, and provides an opportunity for them to sink through their own problems in an atmosphere of expectancy. *Camping* has a strong appeal to the folks who want to enjoy living outdoors in a Christian community.

When children attend

When young adults plan conferences to which they expect to bring their children, care must be taken about the health and housing arrangements for these little persons. It is necessary to have a nurse on the ground to handle any emergencies. Quite frequently one of the young adults may have had nursing experience. Adequate sanitation is a must item also, and there should be provision for mothers with small children to sterilize bottles and prepare special foods. Moreover, the program should be arranged much more leisurely. Adequate time should be given after breakfast for tidying up the housing facilities, caring for the youngsters and helping them get started in their morning day periods. Provision should be made for the children so to have a wholesome experience at the camp. It is well to consult with the directors of children's work and secure guidance from them so that this experience may be meaningful and helpful to the youngsters who may attend. Definite projects should be planned in which families may participate together, such as canoe trips, hiking, craft projects, worship experiences, or campfire programs.

What the conferences have meant

It is gratifying to receive reports concerning the contributions which the young adults have made to their local

churches after having attended these summer opportunities. Refreshed in spirit, deepened in their own spiritual insights, and concerned about the Christian way of life, they have returned to their churches to make a contribution each month throughout the year as plans are developed in their groups as well as in other agencies of the church.

They have revitalized worship, furnished new leadership for Christian education, undertaken significant service projects in the community, given generously to world relief and Christian missions, strengthened the church's plan of personal visitation evangelism, conducted services dedicating their homes to Christian purposes, and tried experiments in being more Christian on their jobs. In many ways they have demonstrated the vital power that is inherent in the Christian religion when it is able to flow freely through the lives of young adults who have participated in the creative experiences of a summer camp or conference.

The family camp

By Oscar J. Rumpf*

THEY LOOKED FAMILIAR to me! Where had I seen this young couple? Why did they appear so interested in the "Church and Home" discussion? I was serving in one of the synods of the Evangelical and Reformed Church where I had never been before. Then I recalled with a start. They had been in family camp three months before. I had met them when they arrived at the camp, and I had bidden them goodbye. I had seen what had happened to them in a family camp in one short week.

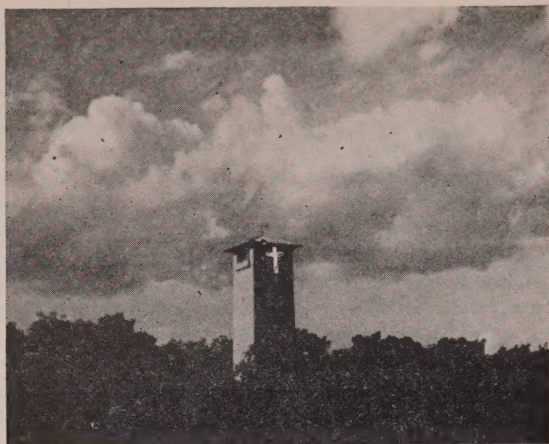
They spoke to me after the discussion period. Among the things they told me a few literally burned themselves into my memory. They said, "We're still family camping at our house. We sing the songs, have family altar . . ." Later in an aside the wife said, "You'll never know what the camp emphasis on doing things together has done for the boys and their Daddy, in fact for our whole family. It was a wonderful experience."

What a family camp is

That night I recalled some of the "majors" in a family camp program. Every family made a home for itself. All members of the family were registered, and they were housed together. Every family did some things as a unit during the week: sang, hiked, swam, and worshipped. Also one project elicited the interest and support of each separate family. Every family made and flew a kite together. Few would forget the hike and wiener roast in which the entire camp family participated. The family-led discussion groups and the projects and experiences of the children were rich in their implications for Christian family life, and the twenty-minute family vespers were choice minutes together.

The term "family-led" discussion groups in the foregoing paragraph was used advisedly. In family camps the director, discussion leaders and campers participate as family units, though provision is made for a graded approach to adults and children in some of the program. Discussion leaders should operate as teams (husband and wife, or a man and

*Director of Adult Work, Board of Christian Education and Publication, Evangelical and Reformed Church, Philadelphia, Pennsylvania.



The Religious Drama Workshop to be held at Green Lake this summer will be of interest to many young adults. This and other conferences sponsored by the International Council are listed on page 34.

a woman) if at all possible.

Administering a family camp

But how does one set up such a camp? Who should administer it? What is the length? Cost? Membership?

Our twenty years of experience in family camping has caused us to major on the one-week camp, beginning Saturday at evening dinner and ending the following Saturday after breakfast. Thus, long distance traveling is allowed for, and a more leisurely beginning with Sunday as the first day, permits the families to become acquainted, to develop a sense of security and at-home-ness.

A national board or a local church may administer a family camp program. Select an away-from-town site where families of varying sizes may be comfortably quartered. Decide early if you want to serve families of all ages or just young adult families. Obtain advance registrations and fees so you may plan for the children and the adults who will be coming. House families with smaller children in "the more quiet zones."

Select your leaders on the basis of "family" as well as other qualifications. Campers may learn as much from the example that the leaders' families set as from the remainder of the camp experience.

Offer opportunity to register for the camp on a restricted basis. It is a privilege! You will probably need to subsidize the camp. Therefore you may rightfully expect campers to come "to give" as well as to receive. A registration of 125 men, women, young people and children ought to be the top registration. Such a number allows for the feeling of "family." Members can get acquainted in a week's time. Discussions and group projects are best carried on in small groups. Camp costs may be cut by having the families do much of the camp work of cooking, cleaning and administering. Individual camper costs will range from \$8 to \$14 for children and \$15 to \$25 for adults, depending on local prices and the amount of self-service planned for. A family camp for about sixty persons may be successfully operated.

The camp schedule

A day's schedule might look like the following:

Adults		Children
7:15	Rising	Rising
8:00	Morning Devotions and Breakfast	Same
9:00-9:45	Bible Period	Discovery and Activity Period
9:55-10:45	First Period Class	Discovery and Activity Period
11:00-11:50	Second Period Class	Discovery and Activity Period
11:50-12:20	Free Time	Free Time
Office open for campers		
12:20	Lunch	Lunch
1:20-2:20	Quiet Hour	Quiet Hour
2:30	Camp Committees (choir, worship) etc.	Same
3:00-4:00	Crafts	Guided Activities (hikes, crafts, recreation)
4:15-5:00	Swimming and Recreation	Swimming and Free Time
5:45	Dinner	Dinner
7:00	Vespers	Vespers
8:00-9:00	Family Fun	Family Fun
9:30	Taps	Lights Out
9:35	Group meetings (informal)	
10:30	Lights Out	

Among the subjects popular for the discussion periods are: "What Do I Teach My Child About God, (Jesus, Suffering, etc.)"; "The Christian Family Lives Its Religion"; "Seeing Ourselves as Others See Us"; and "Being Christian Where We Live."

Family camps have one major objective, to help a family live as a Christian family. Both leadership education and improvement in the training of children are fine by-products, as is any Christian fellowship experience. Essentially, however, a family camp will seek to enable families to return home with new goals, new ideas, new methods, a new spirit and a deeper consecration to Christ. What is done and learned in camp may be used in family life back home when parents have been strengthened by such an experience.

A national conference

By Cameron D. Deans*

FOR THREE YEARS an annual national conference has been held for young adults, both single and married, at Montreat, North Carolina, the camping and conference grounds of the Presbyterian Church, U. S. The programs are four or five days in length. They are largely planned by the young adults themselves. The programs center about their interests and their needs, and reflect not only their personal interests but also those of the group at large.

The program of the conference

The programs have been two-pronged. They have been "beamed," first at giving conferees personal inspiration and information, and secondly at enabling them to acquire skills and techniques of leadership of use in the local young adult group which they represent.

Inspiration and information have largely been provided in the areas of group worship experiences, study of the Bible, and inspirational addresses geared to such general conference themes as, "Christianity is Practical When Practiced," or "A Christian's Responsibility." Discussion topics are concerned with such areas of young adult interest as: "Personal religious living," "Putting Christian principles into business," "Social problems in the community."

*Assistant Director of Adult Education and Men's Work, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S., Richmond, Virginia.



A local church young adult leader shares successful program ideas with other delegates to the Montreal Conference.

and inter-group relationships," "What I believe," "Preparation for marriage," and "Family worship."

The conferences also provide discussion periods for preparing young adults better to fill positions of leadership in their respective churches. Some of these "hot spots" deal with such practical matters as: "How to organize young adult groups," "How to aid others in organizing young adult groups," "How to develop a program that provides for the needs of young adults," and "How to plan for growing through Christian fellowship and recreation."

The values of the conference

Evaluation of this type of conference is rather difficult to express in objective terms. Its real values are intangible, the impressions which "do things" to those attending and cause them to bring enthusiasm and new life to the whole young adult movement in our Assembly. Undoubtedly the personal spiritual life of the conferees has been enriched through the opportunities for group devotional experiences, group worship, evening song service, and communion services. Personal letters have indicated that the atmosphere of the conference has meant a great deal to those attending.

Again, much is gained in Christian fellowship as young adults meet together for four or five days, coming from different states throughout the Assembly. Many permanent friendships are formed and the inter-change of ideas regarding young adult programs is carried on by correspondence throughout the year.

The most obvious value of the conference is the training it gives leaders of local church groups. They learn about the church's program on both the national and the world level. They learn what they can do in the areas, for instance, of evangelism, stewardship, personal commitment, foreign missions, and family life. They equip themselves to lead in matters of organization, program development, selection of projects, in the total field of service, study, action, and worship. Correspondence and inquiry indicate that those who attend the conference do take back both inspiration and information which are significant for their groups.

During the annual conference there are many group meetings on a synod and presbytery level, and at these meetings conferences have been planned for the people "back home."

The permanent record

Following the conference each member present receives a written summary of the conference, together with conclusions of group discussions and quotations of salient points in addresses. Aside from knowing in general what the program and work of the church is, the young adults leave the conference with an itemized list of things about which they can do something in a tangible form. They have records of the "what" and "how" of activities and study programs in different locales: such as, "How did your group get started?" "What type of study programs do you have?" The mimeographed record also gives summaries of such topics as "Guiding our children," "Home and church working together," "Putting Christian principles into business," together with resource material pertaining to the particular topic. These records have been of great value in planning and carrying out programs for local church groups.

How to Use This Issue

of the International Journal

1. **Order suitable visual aids** for your vacation church school from the list on page 39.
2. **Use Mrs. Lee's article** on page 8 to evaluate the wall pictures hanging in your children's departments.
3. **Mark up Dr. Shaver's article** on page 10 for all interested in weekday religious education.
4. Make a note of the good ideas for **Religious Education Week** in Mr. Dahlberg's article on page 12, Dr. McMaster's account of a teacher-pupil-parent consecration service, page 12; and the dedication of a religious education building on page 21.
5. For help in "selling" youth, young adults and older leaders on **summer training opportunities**, see pages 17, 34, and the inside front cover.
6. As a follow-up on **National Family Week**—for personal or group use—use Mr. Gebhard's "The Rural Church—a Fellowship of Families" and Dr. Swaim's meditation on "House or Home," page 3.

Pictures speak to children

What pictures should you hang on the walls of your church school?

By Florence B. Lee*

WHEN DICK, a kindergarten child, left his toys the third time to go over to a picture of the boy Jesus on the hilltop at Nazareth, the teacher knelt down beside him and waited quietly while he looked at the picture. After a few moments he turned to her and said, "I feel sorry for Jesus. He must have lots of stickers in his feet. See, he is barefooted and there are rocks and stickers all around."

The situation portrayed in the picture was actually taking place for Dick. The picture had opened a door to an experience. It was Dick's experience because the picture had spoken a language which he could understand. The experience or story portrayed through a picture's color and composition becomes a language through which the picture speaks to and appeals to the child.

What should a picture say?

What should pictures say to children? The following questions will help one decide whether or not the picture will speak to children and help them grow religiously:

1. What thought will the picture stimulate? Is it within the child's capacity to understand, and yet lead him to new areas of thought?

2. Will Christian ideals and attitudes be strengthened and developed because the child has entered into the experience and understood the message of the picture? A form presented to the eye reinforces the idea presented to the mind.

3. What emotions and feelings will the picture evoke? Will these be healthful and stimulate to Christian action?

4. Will the child find in the picture patterns of conduct that are Christian and that are possible for him to follow in his daily living? The message of a picture may be strong enough to determine major decisions of life now and later.

5. Will the child's sense of values, particularly of spiritual values, develop because he sees, revealed in the picture, things that are worthwhile and that are a part of God's purpose and plan for his children?

6. Will the picture help the child to grow in his understanding and appreciation of the world and its people?

No one picture will speak all these things to a child, but certainly no picture should do less than help the child to experience and grow in one of these ways, without confusion and contradiction at other points. One picture may provide guidance and help for the children in several areas and ways.

What is a good teaching picture?

It is important to draw a distinction between good teach-

ing pictures and authentic masterpieces. There is a group of pictures, still not large enough, which are good for teaching purposes and acceptable from an artistic point of view although they would not now, at least, be hung on the walls of an important museum. About such pictures the following questions may be asked:

1. Is the picture appropriate for the age group with which it is to be used? Is it within the interests and experiences of the group? Pictures that are unsuitable in one department may be suitable in another because of the differences in the ages, interests and experiences of the children. Does the picture represent the child's world, inner and outer, his thoughts, emotions and actions at this particular age?

2. Is the picture clear and simple in detail, without a mass of confusing forms and bewildering background? Are the figures clear-cut, standing out from the background?

3. Are the background, manners, customs, history, or incidents portrayed accurate in detail and information?

4. Is the message clear to the child, either immediately or after an initial interpretation?

Among the pictures which come under this classification are the following. Some may be used in more than one department:

Kindergarten Department: "Jesus Blessing Little Children," Plockhorst; "Christ and the Children," Cizek; "He Prayeth Best" and "Suffer the Children to Come Unto Me," Margaret Tarrant.

Primary Department: "He Prayeth Best," Margaret Tarrant; "On the Hilltop at Nazareth," Elsie Anna Wood; "Follow Me," Tom Curr; "Workshop at Nazareth," Briggs.

Junior Department: "The Boy Christ," Hofmann; "Christ Among the Doctors," Clementz; "Christ and the Fishermen," Zimmermann; "Behold, I Send You Forth," Margaret Tarrant; "Sermon on the Mount," Elsie Anna Wood.

It is worthwhile purchasing good copies of pictures such as these. They can be used over and over again, in class work and in worship. Appreciation of them is a first step in appreciation of pictures that meet the highest standards of art.

What is a real masterpiece?

Unfortunately, most authentic masterpieces of art fail in some respect when judged purely from the educational point of view. Great artists usually have little interest in making their pictures historically accurate, as is easily seen by remembering those done during the Italian Renaissance. The people are dressed in the costumes of the artist's time, and the background may be anything that suits the needs of the composition.

This does not mean, however, that such pictures should never be used with children. The way to judge whether or not to show them to children is to ask: Will the child's appreciation of beauty, of truth, of harmony grow because the picture speaks to him of these values? Through appreciation and enjoyment of the beautiful, children approach appreciation of the Creator of beauty. Perfection of line, color, arrangement and texture bring about an emotional response that cannot be gained in any other way. Great pictures may be superficially inaccurate in detail, but they reveal some of the majesty and beauty of God's world, and appreciation of them may lead to worship.

Real masterpieces which are also close enough to the comprehension of children to be intelligible after interpretation, should be used as permanent wall pictures in

*Mrs. Merritt R. Lee, Director of Children's Work, Department of Christian Education, Kansas Baptist Convention, Wichita, Kansas.

the rooms of the children's division. For their selection it is best to go to authorities in art, since most people are not well enough trained in this field to trust their own judgment. Illustrations of such pictures are:

"The Arrival of the Shepherds," Giorgione; "Madonna of the Chair," and "Alba Madonna," Raphael; "The Angelus" and "Feeding Her Birds," Millet; "Finding of Moses," Veronese; "Holy Night," Correggio; "The Nativity," and "Rest on the Flight into Egypt," Gerard David; "The Apostles," and "Praying Hands," Durer; "Adoration of the Magi," Botticelli; "The Prophet Series," Sargent; "Arrival of the Shepherds," LeRolle.³ Although these are not arranged by departments, the ages of the children should, of course, be taken into account in the selection.

A caution should be mentioned here. The print purchased should be true to color and composition and accurate in detail. There has been a flood of cheap, gaudy, inaccurate prints of masterpieces on the market. A teacher came upon a print of the "Angelus" by Millet in which the wheelbarrow had been moved in the copy to bring the picture within a smaller space. There is wisdom in purchasing pictures from reputable, dependable art houses or companies, or directly from the museum where the original is hung.

It is particularly important in connection with pictures of this fine type, that they be interpreted to the children at the time when they are first used, and again upon occasion. It takes training to appreciate any picture, and special training to appreciate the best pictures. You may start with the story the picture tells, helping the children to see the various persons and objects and their relation to one another. Explain that this is the way the artist thought of the incident, not the way it actually happened (in the case of Bible pictures, for instance). Then call attention to the color and to the harmonious arrangement—the way the eyes move about the picture in a pleasing way. Express appreciation for the skill of the artist and for his ability to reveal beauty.

How should pictures be hung?

A few good wall pictures are better than many cheap, garish ones. Too many pictures may provide too many voices. Because pictures build something rich and abiding into the life of the child who looks upon them week after week, only those which measure up to high standards of art should be used as permanent wall pictures. No matter how old a church building or how poor the equipment in the children's room may be, it can and should have good copies of some fine pictures.

Some masterpieces are seasonal in interest and message and, although they may be framed and considered permanent pictures, they will be taken down, put away carefully and used again at the appropriate time.

³This list is by no means exhaustive. An excellent list of pictures suitable for children's groups is found in the Appendix of *Great Art and Children's Worship* by Jean Louise Smith, published in 1948 by the Abingdon-Cokesbury Press (reviewed in the March, 1949 *International Journal*). Miss Smith also gives sources for prints of these pictures. See also *The Picture Collection*, by Marcelle Frebault, published by the H. W. Wilson Company in 1943. This contains a list of sources of pictures with information on processing and filing.

Orders for prints should be sent to denominational bookstores or to art houses. They are not handled by the International Council of Religious Education.



Ralph Berry

After looking at Plockhorst's "Christ Blessing Little Children," the kindergarten children hear the story from the Bible.

Large, ornate, heavy frames have no place in children's rooms. Simple frames, suitable in color and design for the picture, walls, and other furnishings of the room will provide harmony and beauty. If there are several pictures of the same size, or if mats of various sizes are available, a frame with a button back may be used and the picture changed as need and interest varies. Pictures which have been mounted on mounting board and matted with white, cream, or ivory picture matting may be used with the simple fixtures now available which consist only of short, slotted pieces of wood for top and bottom, with a cord for holding them firm and hanging the picture.

The size of the picture in relation to the size of the available wall space should be studied before the picture is hung. A large picture hung in a very small space gives a crowded feeling and appearance. A small picture may be lost on a vast wall space. All pictures should be hung at the eye level of the children who are to see and enjoy them.

Artificial and natural lighting should be taken into account when placing the picture. Light should shine on the picture across the shoulder or from the side of the child. Never hang pictures between windows where the light will shine into the eyes of the child as he looks at them. Pictures framed with glass will be placed so that there are no reflections from electric lights in the glass.

Children will find joy in a little service of appreciation and dedication when a new permanent picture is hung in their room.

New policies for old purposes

The International Council adopts statements of policy for weekday religious education and for religion and public education.

By Erwin L. Shaver*

AMONG THE IMPORTANT ACTIONS taken at the recent Annual Meeting of the International Council of Religious Education were these two: the adoption of a "Statement of Policy Regarding Weekday Religious Education" and the report of the Council's Committee on Religion and Public Education; central in the latter is "A Proposed Policy Statement" to guide the Council in the field of religion as it relates to public education.

Continuing purposes

Both of these policy statements stem from the all-inclusive and continuing purposes of the Council to work for more and better religious education. "More religious education" means the expansion of older programs and the creation of new ones. "Better religious education" means the endeavor to utilize to the full the dynamic power of religion and all discoverable and workable methods of teaching it.

The recently adopted policy with respect to weekday religious education has its roots in a number of statements appearing in the early literature of the Council. These found explicit although brief expression in a statement adopted in 1941—"The Council is convinced of the contributions which the weekday church school . . . makes to the total program of Christian education, and recommends that its Committee and Director continue to pursue the policy of wise direction and careful guidance of weekday church schools in accordance with the standards for this work adopted by the Council." Among these standards, found both in previous and subsequent literature, are those which caution against entangling forms of "aid" from the public school system. The policy just voted is not so much a different one as an emphatic reiteration and elaboration of the continuous purposes of the Council.

Although the policy with respect to religion and public education finds expression in timely detail in the current report, this, too, is the flowering of a seed. In 1940 Dean Luther A. Weigle gave a challenging address to the Council with the title, "Religion and Public Education." The 1941 policy of the Council referred to in the preceding paragraph, also stated: "With regard to teaching religion in the public school, as part of the curriculum of the public school and under public school control, the Council recommends that its Committee and Director pursue the policy of investigation and exploration of present practices and possibilities, of cooperation in situations where the opportunity is offered by the public school, and of study and evaluation of results for the purpose of determining future procedure."

This desire of the Council, unfulfilled because of limited personnel and resources, has not been forgotten. Two years

ago the Committee on Weekday Religious Education formulated and brought to the Council a resolution for its implementation. About the same time the report of the American Council on Education reinforced our Council's determination to proceed to the appointment of a committee which would formulate a policy and program in this area. Appropriately Dean Weigle was asked to serve as its chairman, and the present statement is the product of his leadership and the combined thinking of forty highly qualified leaders, a number of them from the public school field.

Weekday policy highlights

The 1949 "Statement of Policy Regarding Weekday Religious Education" was occasioned by the Supreme Court opinion delivered a year ago and its implications for the future pattern of weekday religious education systems.

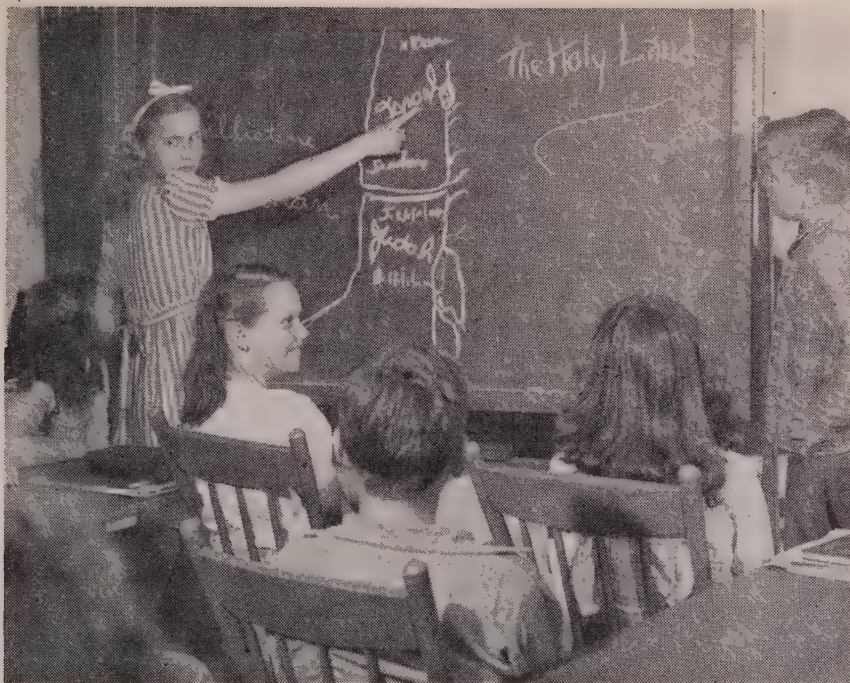
The policy begins with a section on "Separation of Church and State," pointing out the Council's previous statements affirming this principle—in the bulletins of the Weekday Department, in the recent *Study of Christian Education*, and in the action of the Board of Trustees in 1945 "against the appropriation of public funds for sectarian education."

The next three sections state the convictions of the Council with regard to the High Court's action. The Council "recognizes the authority of the United States Supreme Court and records its intention of upholding this decision." It refers to its long publicized exhortation, "The spirit as well as the letter of the law preserved in all relationships." It holds that the Court's opinion has been misinterpreted by some—that it does not invalidate all "released time" programs, but only those weekday systems which, like that of Champaign, "could not withstand the test of the Constitution."

The policy continues by recalling that the Council had for some years "advised against certain practices"—the use of public school buildings to house classes, the assumption that weekday church school classes were a part of the public school system and the intentional or unintentional use of "public school machinery" to assist the program. The Council "calls upon its constituent agencies to give attention to these practices . . . and recommends that all weekday religious education systems which have utilized any of them discontinue their use."

A sixth section of the weekday policy states seven "original and continuing purposes of weekday religious education," representing a basic platform upon which the movement takes its stand—the right and duty of the parents and of churches to provide training in religion within the hours of formal education under church, not public school direction.

*Director, Department of Weekday Religious Education, and Executive Secretary, Committee on Religion and Public Education, International Council of Religious Education.



Ann Arbor Weekday Schools

The weekday program has had thirty-seven years' successful experience and is now operating in more than three thousand communities.

Religion-and-public-education policy summary

Space prevents the deserved elaboration of the significant statement on religion and public education. It was not hastily thrown together. It passed through many versions, with the expected discussion, revision and refinement of "line upon line." When finally presented to the Council, it was accepted unanimously after minor changes were made. It represents the considered judgment of both the "churchmen" and the "schoolmen" who were on the committee.

The first section of the report is a carefully detailed account of the historical situation, tracing the connection between religion and education in primitive society, in Judaism, among the early Christians, in the Protestant Reformation and in Colonial America. "The fact of religious diversity and the principle of religious freedom" led to the "unnoticed and unintended" exclusion not only of a sectarian teaching but of religion itself from the modern public school. This happened in spite of Horace Mann's expressed purpose "to devise a constructive, non-sectarian program of moral and religious education which would be in accordance with the terms of the law."

The heart of the report—the policy statement—begins with certain basic convictions: (1) "That education is weakened and its usefulness is impaired to the extent that it is separated from the disciplines and insights of religious faith"; (2) "that religion is seriously weakened if it is not intimately related to general education"; and (3) "that a free American public school system is indispensable to the maintenance and development of our democratic institutions." This section continues: "At the same time we take issue with those who maintain that the schools must become completely secular and who encourage that secularism." To the question of whether, in the face of this danger,

Protestants should consider establishing parochial schools, the statement says: "We believe our present answer should be 'No.'"

The statement then points out three divergent philosophies of education: (1) "Frankly materialistic and secularist views"; (2) "Belief in spiritual values, conceived without reference to transcendent religious faith"; and (3) "Belief in God as the Source of all spiritual values and material goods, the Determiner of the destinies of nations, and the Loving Father of mankind." The expectations of the Committee are then recorded: that not only will the public schools "expose our children to this [third] point of view," but will teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students, and citizens in a free and responsible democracy."

The policy section concludes with "A Declaration of Cooperation." Protestantism will support the public school system. It recognizes that the responsibility for "the religious aspects of our public education" lies with the citizenry and with the school leaders, rather than with church leaders. Church leaders, however, are willing to cooperate with them to this great end.

The next section of the report outlines in some detail an intriguing list of suggestions for program activity in this new era—research studies and experimentation, forms of cooperation with public education agencies, conferences and workshops for public school and religious leaders, a program of publication and the creation of an informed and intelligent popular opinion concerning public education. The final section contains four strong recommendations—for the establishment of a standing committee on Religion and Public Education, a regular department to guide this type of program, the employment of at least one

director, and a budget which will enable the new department to function effectively.

Each program distinctive

The weekday religious education policy statement is based upon a program which has had thirty-seven years' successful experience and is now operating in over three thousand communities. It is church-centered in organization, administration and support. It emphasizes the basic principle that religious growth and commitment come primarily through a fellowship group—the church. The Supreme Member of this group is God—which fact therefore establishes its teaching program upon certain “eternal verities.”

The statement of policy regarding religion and public education rests on a growing awareness that education suited to today's needs must emphasize moral and spiritual purposes to a greater degree than it has done in the past. The responsibility for including in public education the religious interpretation of life rests primarily with the public school, since it has dedicated itself to a complete education of America's children. The now accepted philosophy of education requires a unitary, rather than a fragmentary approach to learning, which means that the teaching of any and all subjects demands proportionate attention to their religious aspects. The State, as well as the individual and the Church, is “under God.” This fact and the facts of America's history, governmental acts and social practices commit the American public educational system to a theistic approach to teaching.

Anticipating questions

These two policies do not mean that weekday religious education is on its way out. Nor do they mean that the church is failing in its job of religious education. On the contrary they represent a most evident proof that it is enlarging and improving its total program. The two approaches are not inconsistent or competitive. These two distinctive programs are also not to be considered alternatives, for neither one of them is a complete program or a “cure-all” for the ills of education in church or state, or substitute for whatever church or state has done or can do through other means.

Religious educators are not intending to tell public educators what to do in their area of responsibility. Neither the program of weekday religious education nor the enrichment of public education with the resources of religion are “entering wedges” for church domination of the public schools. These approaches are but two of many types of religious education which Protestantism generally is supporting as its alternative to a parochial school system.

We commend to all church and public school leaders a careful and detailed study of these two statements of policy so briefly reviewed and interpreted in this article.¹

¹ *Statement of Policy Regarding Weekday Religious Education*. Less than 100 copies, 10c each; 100 or more copies, 8½c each. Order from the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois, or from denominational and council agencies.

Report of the Committee on Religion and Public Education. Mimeographed. 15c each. Order from the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois.

We must claim tomorrow

A call to an effective observance of Religious Education Week

By Edwin T. Dahlberg*

WE MUST CLAIM TOMORROW for the Kingdom of God. As old Joe, the prospector, said to a friend of mine years ago, “Doc, ter-morrer ain't been teched yet!”

It is in the lives of children that we must claim the future. When Jesus held the little children in his arms and said, “Of such is the kingdom of heaven,” he felt that he held tomorrow there. He saw in them something new and beautiful—as new as the blossoms in the apple orchard. He captivated them and captured them, laying hold of their lives for a tomorrow rich with hope and faith in God.

In the five years ending in the summer of 1948, there were 13,000,000 babies born in the United States. Nearly 4,000,000 of them born in the last twelve months of that period. In some areas of the country there are twice as many children under one year of age as there are at the five year level; and five times as many on the one year level as at the ten year level. This means that we must give

the most serious thought to our homes, schools, churches. Five or six years from now our first and second grade rooms in the public schools will be as crowded as the G.I. classes have been on the college campuses of the country since the war. City treasuries may have to borrow money to provide teachers and teaching space in the elementary grades.

If our churches and church schools can meet the challenge now, in the nursery and pre-school departments, we can have in fifteen years from now the biggest and most flourishing youth departments the churches have ever had. We must have teachers. We must have equipment. We must have spirit and we must have method. The way of the future is already upon us. What will not God do for us in the judgment if we do not claim tomorrow for Christ?

This is one of the great reasons back of the plans for Religious Education Week, as projected by the International Council of Religious Education for September 28 to October 2.

Every church school should begin planning right now.

*Pastor of the First Baptist Church, Syracuse, New York. The title of this article is taken from a pamphlet published by Church World Service.

for a successful observance of Religious Education Week. Dr. Kenneth Cober, now Executive Secretary of the Rhode Island Baptist Convention, once spoke to our church school officers and teachers on the timing of church programs. He used an illustration I have never forgotten. He said he had learned in buttoning up his vest that if he started out wrong at the top the buttons always came out wrong at the bottom. As Dr. Cober pointed out, many churches start out all their programs wrong by poor timing. When they should be planning their Christmas program they are hurriedly getting ready for Rally Day. When they should be planning for Rally Day, they are making frenzied last minute preparations for the opening of their vacation church school. Everything goes at sixes and sevens when we scurry around in such fashion. That is why it is important to stress again the importance of an early start for the program of Religious Education Week. Organize without delay all the committees necessary—committees that are representative not only of the church school but of the whole church—and appoint a general chairman who will direct the over all strategy.

Reports that have come in from all parts of the country, and from churches both large and small, indicate the immense benefits that have come to the churches that observed Religious Education Week last year. Here are just a few samples:

First Methodist Church, Pensacola, Florida. Beginning with a Promotion Day program in the church school at 9:30 a.m. on the opening Sunday, the committee planned an effective consecration service for parents and church school workers at the 11 a.m. service. There was an open house at 8 p.m., with visits to each department of the school, and with a program for parents and young people from 8:30 to 9 p.m. Motion pictures were available for the children in other rooms of the church, with a fellowship hour for everybody at 9 p.m. During the following week there was a visitation of the church school members by the various classes. A Rally Day vesper service at 6 p.m. featured the concluding Sunday.¹

Milton Junction, Wisconsin, Seventh Day Baptist Church. Following promotion services at 10 a.m. on the opening Sunday there was an installation service for the teachers and officers at the 11 o'clock service, with a sermon by the pastor on "Religious Education in Our Church and Community." A parents-teachers meeting, including parents of all ages up through the high school age, was held in the church social rooms on Saturday afternoon, initiating a study of "Children and Religion."

Knoxville, Tennessee, First Presbyterian Church. Dr. E. B. McGuskin, speaking of the visitations, teachers' retreats, and parents' meetings that are a part of their Religious Education Week program, said, "We were asked by the General Assembly to make this a period for reexamining the effectiveness of our spiritual ministry to our children, young people, and adults through the church organizations and through our homes." A splendid procedure! Nothing could be more important in the Religious Education Week process than a thorough examination of

the church's whole ministry, to determine whether or not it is adding meaning to life, and satisfying the religious hunger of the community.

Berea, Kentucky. Here there was something of an ecumenical emphasis, a retreat being held for all the churches of the county under the auspices of the Children's Work Committee of the Southern Madison County Council of Church Women. Kodachrome slides and sound films were employed in effective illustration of the cooperation of the churches in children's work. In view of what was accomplished in the Amsterdam Assembly of the World Council of Churches last year, it is imperative that all our churches should stress the growing fellowship of the people of Christ, whatever their name or sign. "We are coming together, and we intend to stay together." Not in some great super-church organization, but in a cooperative fellowship which is nothing less than "the affectionate society of Christ."

Central Reformed Church, Grand Rapids, Michigan. Outstanding in the Religious Education Week program in this church was the organization of more than fifty teams of visitors who called on the families of the church. This evangelistic outreach along the lines of an educational mission can not help but bring glory and joy to the cause of Christ.

First Baptist Church, Medford, Massachusetts. This church arranged a day by day schedule as follows: Sunday, an all church school attendance at morning worship; Monday, the church school in family worship, with family worship services provided for all the homes; Tuesday, Leadership Night, with departmental conferences and a social hour; Wednesday, a Family Festival, with an indoor picnic featuring slides and movies on "The Happy Family," "The World Wide Community," and "My Name Is Han"; Thursday, Ladies' Day, with an afternoon tea for the women's classes of the church and an address by a Tufts College professor on "Women of Worth in the World Today"; Friday, a Youth Rally, addressed by a national youth leader; Saturday, a Teachers' Doorstep Visitation; Sunday, World Wide Communion Service, with a dedication of teachers, parents, pupils, and families to Christ and his teaching work.

These are but a few sample programs of thousands upon thousands of projects that were held throughout the United States last year in connection with Religious Education Week.

Much more can be done. We should enlist not only the best leaders in the local churches, but the leaders of all the character building agencies in the community. The place of religious education in the life of America is of such growing concern in the whole cultural future of the nation that we should arouse non-church citizens as well as church members. "Ter-morrer ain't been teched yit!" We must claim tomorrow, vigorously and intelligently, as followers of Jesus Christ. Otherwise the brute forces of paganism will surely claim it, and bend it to their evil will. We must work, pray, organize, and publicize, by every means at our command, in passionate devotion to the glorious purposes of our Master.

¹In Methodist churches, Rally Day is observed on the last Sunday of Religious Education Week rather than on the first Sunday, as in other denominations.

The rural church — a fellowship of families

By Edward W. Gebhard*



Dodds Bunch

Family night programs using visual resources help to build a rural church congregation into a real fellowship.

LATE ONE AFTERNOON, as the sun was setting in glowing colors, I stood in the front yard of a parishioner's modest home. With a warm hand-clasp, the father of four children said to me. "Reverend. I haven't words to thank you. I used to think I could solve my problems alone. Now I know I can't. But I know a church and a minister who will stand by me and my family and help us see it through."

Since those weeks when I had begun to miss the family group in their pew on Sunday mornings, I had been counselling the young father. Because of some business irritations, he had lost faith in himself and had been sorely tempted. As I left him that afternoon I felt once more a wave of thankfulness for the rural church with its family pew; for its warm-hearted fellowship which seeks out a wanderer before he is lost.

Everybody knows everybody

One of the chief strengths of the rural church is its ability to minister to the needs of individual families within its fellowship. Usually everyone in the family goes to the same church. They go together, and everyone knows their relationship, and knows of important events within the family. Death strikes in the home of a young couple, taking their infant daughter. The church surrounds the bereaved parents with its prayers and sympathy; it finds new interests for the young mother and father, and helps them to adjust to their sorrow. The wise woman's society president, in planning for the annual chicken pie supper, reserves for ninety-six year old Grandma Collins the task she has always taken pride in doing: soliciting the chickens from her country neighbors, and the lonely old lady feels useful and wanted. A father slips away from the church fellowship into a morass of questionable moral conduct. Tension develops in the home. The minister, because he knows his

flock well, is able to seek out the family and give counsel and direction before the situation becomes acute. The warm, inclusive fellowship of the rural church ministers to the needs of individual families and enables them to grow in the love and knowledge of Christ.

Jesus would feel at home in such a family church. For when he sought a way to translate his great truths into simple speech, he used family words. He called God his "Father," all men were his "brothers," and the power upon which he depended to transform the lives of individuals and social groups is the power which establishes the family and nurtures it. It is the power of love. And so, in his Church the family is very important. It is more than the primary unit in our society; it is the primary unit in the Kingdom of God. The Christian family is more than a worthy example to other families in the community; it is really the Kingdom in microcosm.

The minister must remember all ages

The strength of the rural church is its families. The program of the successful rural church is a family program. Where the country church is meeting the needs of the entire family and is strengthening the spiritual foundations of family life it is flourishing in an unprecedented way. However, the family pew even in the rural church is full only when the service of worship meets the spiritual needs of most of the members of the family. Rural and small town churches do not have junior churches or extended sessions or even church nurseries. In the one- and two-roomed church of the village and countryside the family goes to church together and participates together in the church service. They want to find in the church service not only mental and spiritual grist for mother and father, but something of value for adolescent Jim, ten-year-old Junior, and six-year-old Susan.

*Minister, the Methodist Church, Litchfield, Minnesota.

The problem of building a service of worship and preparing a sermon which will meet the needs of all ages is a challenge indeed to the wisdom and ingenuity of the rural minister. LuBell was only eight when she accosted the minister at the close of the service one Sunday morning, hymnbook in hand. "If you'd only tell me what readings we're going to have next Sunday I could take a book home and learn to read the hard words, then I can read with the rest next Sunday," she said emphatically.

"I suppose you'd like the hymn numbers, too," the surprised minister countered.

"Oh, yes, then Mother will play them for us and we'll sing them at home. Then I can keep up with the verses in church."

Eager LuBell's pastor was not able to plan a service after that encounter without asking himself, "What will this hymn, or prayer, or sermon illustration mean to an eight-year-old?"

The home and the church school can, of course, cooperate with the pastor by helping to interpret great hymns, prayers, and scripture to children and young people.

The whole program is a family program

The rural Sunday school is a family affair also. The fact that there are few classes, that they are "broadly-graded," and that ideal classroom space and equipment are rarely available, does not mean that intelligent, well-prepared teaching need be lacking. The excellent guidance materials provided with denominational church school lessons, the county leadership training enterprises, and the correspondence training courses for church school teachers, have put self-improvement opportunities at the door of every church school teacher.

The wise village and rural church will make every effort to maintain a family church school, where parents and children all find a happy learning experience. The school will be graded to the extent permitted by natural age groups and available space. And a mother or rural school teacher, rather than a well-meaning "big sister," will be teaching the children's class.

Many a rural family will find in the Sunday school papers and lesson leaflets brought home from church school unexplored resources for enriching the family devotional life. Perhaps the home cannot afford and the village library may not have books of songs, scripture verses and stories, prayers and pictures graded to the experiences and religious needs of the little child. But the Sunday school lesson leaflets and story papers published by denominational publishing houses, put in the hands of the humblest country mother resources for the spiritual nurture of her family. The wise rural church school will not try to economize in the purchase of its lesson materials, and deny to its families these spiritual resources.

The live rural church will build other family fellowship elements into its program. It will have family-church nights, where motion pictures, slides or other audio-visual resources are used for program enrichment. One church, sensing the need for recreational outlets for children of the community, opened the church basement one evening each week for "funshop" nights. Before long several parents joined the children to supervise the activities and to try their own skills. A "fun night" fellowship for family groups soon developed. And the finest fruits of that effort were not the

collection of creative handicrafts produced by both children and adults but rather the wholesome, joyous attitudes the families developed toward the church.

One minister sets aside during Lent two nights each week which he calls "the pastor's family nights." He is available to individual families of the parish on these nights to come into their family circle for counsel, worship, and fellowship.

In another parish the pastor's family set aside Sunday afternoons for family outings. Frequently they invited other families—particularly those who needed friendship and encouragement—to go with them for tobogganing and a pick-up supper, or for a nature hike and campfire picnic. The fellowship was informal and enlarging, and Sunday afternoons became the time that families of the church did things together.

Experiences like these for the rural church don't just "happen." They come when church leaders are sensitive to the spiritual and social needs of every family, even the family that has much to gain and little to give to the total group. How frequently the family which seems to bring only needs to the minister and church is transformed by the Christian fellowship into a contributing link! The patterns for church-family fellowship will vary; but wherever they are successful, they will be inclusive and out-reaching.

Some churches have failed

Church leaders are wisely concerned over the present death rate of the village and country churches. Many of these churches in the countryside of America which, until a few years ago, provided a steady stream of spiritual vitality to the town and urban churches, today stand empty. Religious surveys of the neighborhoods they once served frequently reveal areas of spiritual illiteracy—families reached by every modern institution and convenience, except the church. It is true that some areas of rural America were over-churched and that the closing out of competitive work in favor of a strong community church is a step of progress. On the other hand, in a large percentage of cases, the rural church which closed its doors left behind a community unreached by Christian teaching.

Where the rural church is dying, the Sunday school was usually abandoned first. A vital church school in which the whole family participates, trains and inspires the rural church leaders of tomorrow. (It also trains a large percentage of the urban church leaders.) In churches where today the family pews are half empty, there is danger that they will be completely empty tomorrow, and eventually the church doors will be closed. These churches are not meeting the total needs of the families in their fellowship.

One of the weaknesses of the rural church is that the fellowship which should include all who need its sustaining strength is frequently exclusive. "They know where the church is. Let them come!" said the chairman of the board when the minister suggested a program to enlist the unreached families of the community. The population of America during the past decade has been a mobile population. Every village and farm community has had its quota of newcomers. Frequently the rural minister finds his greatest problem is not to win the new family to the church, but to win the church to the new family. And the rural church which refuses to open wide its doors of fellowship is already a dying church even though the pews may be

filled on Sundays.

Present programs of fellowship evangelism, of systematic lay calling, of church school outreach, are quite as necessary to the village and rural churches today as to their sister urban churches. That these programs are more difficult to accomplish because of the psychological barriers against accepting newcomers does not minimize their importance to the future of our rural churches.

Church families can change communities

Families working together in the village and rural church can often change the atmosphere of their communities. One person or one family may feel impotent indeed before the onslaught of some social evil. But a fellowship of families, thinking, working, and worshipping together, can curb

destructive attitudes and influences and encourage positive elements in communal life. Because of the more or less homogeneous and simple nature of the rural community, the village and rural church has the satisfaction of making its Christian influence felt in a very tangible way. The Christian members of a township board can deny to a road-house proprietor the license to sell the liquor which might undermine the morals of the youth in the nearby village. And Christian families, working through their church and through other agencies of the community, can provide the recreational and social outlets for children and youth which will build character and strengthen family life.

Where the rural church is an inclusive fellowship of families the Kingdom of God is beginning to find expression in the lives around it.

New staff leaders in business and promotion

A statement by the General Secretary

WE ARE PLEASED to announce the call of NORMAN E. TOMPKINS to the staff of the International Council of Religious Education as Director of the Departments of Business and Literature Service; also, to announce the transfer of CLARK L. SNYDER to the Department of Promotion and Finance as Associate Director.

Mr. Tompkins comes to the Council with a fine background of academic training and business experience and an equally fine record of lay service in the church. He received the B.A. degree from Beloit College in 1930, and has taken extended training in accounting, business organization, business management and business law at Northwestern University. He was self employed for six years. Since 1936, he has held positions carrying progressive responsibility with Mills Industries, Incorporated, of Chicago, Illinois. During the war and since that time, he handled a large volume of government contracts.

In the Washington Boulevard Methodist Church of Oak Park, Illinois, Mr. Tompkins has held numerous important

posts, including serving as member of the Board of Trustees, the Official Board, and the committees on evangelism, and membership. He is now chairman of the finance committee and treasurer of the Sunday school. He comes to us with the strong commendation of his pastor and those who have known him in the broader activities of his denomination. We are pleased to welcome another layman into the staff of the International Council.

Mr. CLARK L. SNYDER has for several years served as Business Assistant to the General Secretary where he has distinguished himself through faithful and effective service. His contributions to the Council have been numerous, as he has supervised its business operations on the basis of wise policies and procedures which he helped to develop.

During these years, Mr. Snyder has demonstrated an interest in and flair for promotional activities. He has therefore accepted this position through which he will be closely associated with Rev. Philip C. Landers, the Associate General Secretary. He will supervise numerous promotional procedures which have been developed during the past three years.

Mr. Snyder is likewise active in his own church, the Second Presbyterian, Evanston, where he has served as treasurer of the Sunday school, a member of the Board of Deacons, the Board of Trustees, and the Session. He is now a representative of the church on the Evanston Council of Churches.

Mr. Tompkins will continue and expand the former activities of Mr. Snyder, including an increasing responsibility for camp property relationships.

Roy G. Ross
General Secretary



Norman E. Tompkins



Clark L. Snyder

Intensive leadership education

By Samuel L. Hamilton*

AN UNUSUAL COMBINATION of training techniques—workshop, demonstration-observation school, laboratory school and practicum seminar—has been in operation in a summer school course given by New York University for the past two years. A similar course will be given again this summer. The same kind of program could be carried on anywhere there is a college or university giving courses in religious education, if people were willing to spend the time, energy and money called for. In fact, it could be done in smaller communities more easily than in a huge metropolitan center like New York.

The distinctive feature of this project is the *combination* of educational features which have already proved of value in leadership education. *Workshops* on various phases of education are increasingly popular. *Demonstration* and *observation* classes are used in many places in general teacher education as well as in religious education. *Laboratory schools* are widespread and are on the increase. *Practica* (that is, seminars for analysis and evaluation of the practice of various sciences and arts) have been employed by universities for almost a generation. The combination of all of these features into one continuous day-and-night intensive program was first attempted in the summer of 1947 by the Department of Religious Education of New York University. Participants in the experiment, both faculty and students, were convinced at the first trial that the combination offered "the best way to learn to teach religion."

In 1947 the observation school was held in the Village Presbyterian Church, which gave us an opportunity to show what could be done in a church which was not arranged for religious education. In 1948 we used the Old First Presbyterian Church. We are fortunate this coming summer in having the modern plant and facilities of the Riverside Church as the demonstration center. This will give the students a chance to see what can be done under really excellent conditions of beauty and organization. However, they will also have experiences in typical New York churches where conditions are far from ideal.

This summer the course will be condensed into six weeks, instead of eight weeks as in previous years. On the very first day of the summer school students will observe experts teaching children in the kindergarten, primary and junior departments of the Riverside Church Vacation School. For three hours each morning for four days they will see skilful Christian teaching and come to an understanding of it which could never be gained from books alone. The afternoons and evenings will also be busy, as will be explained later.

After twelve hours of "observing" at Riverside, the students will be divided into teams of two or more for each department of the children's division. These teams will then go out to teach in the church vacation schools in churches in New York, in nearby Westchester County, in Brooklyn,

*Professor of Education; Chairman, Department of Religious Education, New York University. Note: The summer course described will be held this year July 5 through August 12. Those interested may write for further information to Professor Hamilton at the School of Education, New York University, 80 Washington Square, New York 3, New York.



Children of the Riverside laboratory church vacation school during a free play period.

in Queens County and across the Washington Bridge in northern New Jersey. The teaching by the university students will be supervised by the teachers whom they have observed at Riverside. One team will continue at the Riverside Church throughout the period. The other teams will have their laboratory practice for four of the remaining five weeks.

In the meantime, from the start of the school, nearly every afternoon, from two to four will be spent in analysis and criticism of what was observed or practiced in the mornings. Students also have the workshop experience of actually doing what they will later be leading the children in doing—painting, modeling, playing, telling stories, using the latest auditory and visual aids, and participating in creative dramatics. They will also spend some time acquiring the underlying philosophy of Christian education.

The exceptions to this afternoon program are the periods spent in visiting in the homes of the pupils who are attending the vacation schools, and counselling with parents on special problems. Some evenings are devoted to parents' meetings held in the various cooperating churches. The purpose of these is to help the parents understand what outcomes in the lives of their children are being sought and how Christian family life in their homes may realize these Christian end-objectives. We lay special emphasis upon this parent education. All the way through we assume that homes are the principal institutions of Christian nurture and that schools and churches are only auxiliary.

Books, pamphlets, pictures and other materials are on hand for the use of the students. Reading assignments are made on individual prescription to meet the particular needs of the student.

Our experience of the past two years has convinced us of two things—first, that we have hit upon "the best way to learn to teach religion" so far devised, and second, that this combination could be put on in any part of the country, urban or rural, where the leaders care enough about Christian education to pay the very heavy price involved.

Companions in service

Although the church school officers in this story forgot to start planning their Religious Education Week activities until early in September, they realized that it would have been much better to begin earlier, as Dr. Dahlberg recommends in another article in this issue.

This is the third chapter in a continued story concerned with the way in which the officers and teachers of Mr. Vinton's church worked together, through monthly meetings and some extra activities, on planning the religious education program of a small church school.

Chapter III

Commissioned to serve

By Vernon McMaster*

ON THE MORNING following the first meeting of the officers and teachers, Mr. Vinton began to work on the dedication service which they had approved. He was anxious that it be well done. Ernest Benson, the organist, taught music at the high school, but his first class was not until 11:00 and he came over to the study at Mr. Vinton's request. Together they selected appropriate hymns for the service and the anthem that seemed to suit the occasion best.

Mr. Vinton spent the rest of the morning, between interruptions, in making rough notes for the sermon to be used at the time of the dedication service. It was two weeks ahead but he wanted the ideas to simmer a while before completing his notes. He had to stop to supervise the delivery of a load of coal to the church basement, to consult with the house chairman on buying new dishes for church dinners, and to give the newspaper the topic of his next Sunday's sermon. But his subconscious, untroubled by these commonplace occurrences, kept running on the need for the closest possible cooperation between the home and the church.

"After all," it reminded him, "the home has the greatest number of opportunities to teach for Christian living. Unless the parents and the church can work hand in hand, the church school teachers won't have much influence on the lives of the boys and girls. Sometimes I think the church shouldn't try to teach boys and girls unless their parents agree to carry the Sunday program to the home through the week. Or should it be the other way around?" And so the outline for his sermon was gradually worked out.

Later that week he had lunch downtown with George Barclay, the superintendent, and Lucy Morton, the secretary, to discuss the dedication service. He had been looking over some printed samples of services and had a few ideas in mind. He told the others his interpretation of the purpose of the service, to help the whole church become impressed with the importance of the Christian nurture of boys and girls and to cause each person to resolve to do what he

could, in his own relationship, to help in the church's program of education. The dedication would start with a pledge from the officers and teachers. "For this I want you and the others to come forward during the singing of a hymn," he told them.

"I suppose you will want a different pledge from the officers than the one from the teachers, won't you?" asked George. "They certainly don't do the same things on Sunday morning."

"That's right," replied Mr. Vinton. "We'll call on the teachers first and then upon the officers as those who support the work of the teachers."

"You're not expecting us actually to write the service, are you?" asked Lucy. "I can take it down in dictation but I always got C in composition."

"Don't worry. I just want ideas from someone who will be on the layman's side. You might think of something that would never occur to me. Please, may I have my coffee now?" This last to a passing waiter.

"Well, here's one thing," said Lucy, her fork poised above her fruit salad dotted with marshmallows and nuts, with cinnamon toast on the side. "After we all come up to the front I think you ought to tell the congregation something about what the officers and teachers do. Then they will know what all the shouting is about."

"I've got an idea too," said George, sawing earnestly at his roast beef medium. "You ought to give us a commission or something from the church, rolled up like a diploma. We could kneel for the commissioning and you could tap us on the shoulder with it."

"Now that's something I never would have thought of," acknowledged Mr. Vinton. "You must have been reading one of these new historical novels, about kings and knights. I commission you, Sir George, to open the church doors every Sunday morning, test the temperature and ventilation, and to see that every class has a teacher. Kidding aside, I think that's a good idea and could be impressive."

"How are you going to bring the congregation in?" asked Lucy.

Before Mr. Vinton could reply, George interrupted with another suggestion. "You meant the parents especially, didn't you? But I think we could bring in the kids, too. The teachers could stand some cooperation from those junior highs. Did you see what happened last Sunday? But we won't go into that."

"I know," said Lucy. "Let's ask each class to elect a representative to go forward and pledge the support of the pupils themselves. They could hold the election the Sunday before. I bet Dorothy Kean would be willing to meet with the representatives and work out something for them to say."

"You've got something there," said Mr. Vinton, admiringly. "Who has this chocolate nut sundae for dessert? That must be you, Lucy. You don't have to watch your waist line the way George does. Maybe we could get some of the parents to meet and formulate their own pledge, just as the children do. That would be better than arbitrarily selecting two parents and putting words into their mouths."

"Then for the climax," said George, "we could have everybody in the church pledge themselves to work for the success of the school. That would make a fine introduction to your sermon."

"I've got to fly," said Lucy, rapidly spooning up the last drops of chocolate sirup. "There's only five minutes left

*Archdeacon of Montgomery, Alabama.

of my lunch hour and if I'm late old Miss Prissy will give me one of her dark, dirty looks. Finish working up the service and I'll stay at the office some evening and mimeograph it so everyone can have a copy. 'Bye now."

"Thanks for your help," Mr. Vinton called after her. He and George remained a little longer, checking on details of the service. "I'm sorry to take up so much of your time," apologized the minister.

"Not at all," replied George. "I know how it is. Programs, like plays or advertising campaigns, don't run off smoothly unless somebody gives a lot of attention to every little detail. I figure that's what makes the difference between an amateur performance and a professional one. This service is going to look professional."

It did, too. The whole service as planned was carried through without a hitch. Mr. Vinton had spoken enthusiastically about it to the congregations on the two Sundays before, and George had secured good publicity through the press, so the church was filled to capacity. If there was any one highlight in the service it was the pledge made by the children. Only Dorothy knew what they had planned to say. Their pledge of support was received with a perceptible ripple of approval over the whole congregation. Mr. Vinton mentioned it in his introduction to his sermon.

As the teachers and officers left the church together they talked excitedly about the service. "Wasn't it thrilling?"

asked Jane Peterson. "Dorothy, those children were wonderful. You certainly did a grand job with them."

"When I said, 'I do, with God's help,' put in Sue Powell, "I almost got scared, it sounded like such a big job. But if the parents help too, as they promised, maybe we can do something worth while."

Frank Nordyke spoke up. "It really was impressive, the way we teachers got all those promises of support from the officers and children and parents and the whole congregation. I felt as if I'd been elected to some high office in the government."

"It ought to help Mr. Vinton in his work," said Henry Patten. "We know he's been trying to make the educational work of the church seem as important to the congregation as it ought to be. This service certainly should show anyone who has been opposing him what it is all about."

"I don't believe I ever experienced a clearer sense of God's presence in church," said Ida Williams quietly. "It seemed to me that it was He who was commissioning us, not Mr. Vinton or the congregation. The whole service was a new kind of confirmation to me."

Thus did some of the teachers express their approval of the dedication service. While they felt an even heavier sense of responsibility than before, they now realized that the congregation was supporting them. It gave them a new and stimulating confidence in themselves.

United in obligation

By Elwin H. Scheyer*

This worship service was used at the opening of the annual meeting of the Washington State Council of Churches, held in Seattle January 12 and 13, 1948. It expresses so well the spirit of cooperative religious endeavor that it is being printed here for others to use. Inter-church groups in local communities or in states may find through such a service that sense of a brotherhood of obligation which binds them to their work.

OPENING THOUGHT:

We come this morning as a group of Protestant Christians from varied denominations to share with each other our common devotion to Christ and our concern for his cause. Let us, in these brief moments, lift our Christian discipleship and our cooperative endeavor into the light of God's presence. As we do so may we heed the admonition of Laura Austin:¹

"Pray, brothers, pray!
Destiny
Is stalking today
Along the way;
And in the fight for the right
We need keener sight, clearer light,
Than yesterday."

LEADER: Let us pray.

* Executive Secretary of the Board of Education, Pacific Northwest Conference of the Methodist Church, Tacoma, Washington.

¹ In *Advance*. Used by permission.

Eternal God, who hast through the ages been bringing harmony out of chaos and confusion, make us ready, we pray thee, for the great adventure of living in a growing, changing world. Preserve us from accepting the low goals and cheap compromises of life. We ask no immunity from risks or tasks, but for courage to meet them with imagination and intelligence; and grant to us such humility of spirit that we may constantly feel the need of renewing our purposes in the light of thy vision. So shall we become workers together and co-workers with thee. Amen.²

HYMN: "O God Our Help in Ages Past"

LEADER:

Critics say of the church that its force is gone, that it is "sparkless, dull and cold." But most of us have great faith in the Church, and feel any institution should be judged by the best that it is able to produce. In this respect, Beulah Hughes has made the Church articulate.

READER:

I AM THE CHURCH!

The great Creator drew the plans for me within His heart;
The Great Architect gave His dearest Possession that I might be erected;

My one and only foundation is His Son . . . whose body was nailed to a tree;

My Chief Corner Stone—the Stone which the builders rejected;
My walls—placed without hammer's sound—are built by the martyrs of the centuries;

² Prayer by Bishop Paul Jones.

My steeple points ever toward that Great Architect Builder
 throughout eternity;
 My door swings wide open to all of every race and every age—
 bidding them welcome;
 In my sanctuary there is
 Peace for tired minds,
 Rest for weary bodies,
 Compassion for suffering humanity,
 Forgiveness for repentant sinners,
 Communion for saints,
 Christ—for all who seek him!

I AM THE CHURCH!

All the love of God, the great Architect,
 All the sacrifice of Christ, the Great Builder,
 All the dreams of dauntless prophets,
 All the faith of hopeful pioneers,
 All the hope of countless millions,
 All the joy of conquering Christians
 are enclosed within my walls!

I AM THE CHURCH!

Without me, civilization must crumble!
 With me is eternity!

—B. C. C. H. 1938

LEADER:

The Church is always at her best when she is in the prayers of those who are devoted to her. Let us pray for her:³

Great Lord of Life,
 It is on the mountain, by the seashore, in discouraged homes,
 on the roadside,
 That Thou didst call the high and low to enter into life.
 No prodigal was too far away, none too wrapt in self-praise,
 None too base, none too good to miss the invitation.
 As in Thine eye all were kin, all children of earth, and yet, the
 children of God,
 So help us, Thy latter servants, to uphold the ancient welcome
 of the Church,
 Let the joyous there double their rejoicing:
 The deserted find a Friend;
 The lonely discover One who sticketh closer than a brother.
 Aid us to make Thy Church a praise in the earth
 To keep wide her doors to all questing and wistful spirits,
 A refuge for all driven or distressed,
 A source of strength for the least, last son of man,
 A bringer of salvation to home and nation:
 Through Jesus Christ, our Lord.

Amen.

SCRIPTURE READING: Hebrews 11:39-40; 12:1-2

MEDITATION: "A Brotherhood of Obligation"

In the handful of minutes allotted to us for meditation this morning, let us think together about one of life's baffling paradoxes. It is this: Religion can be and often is, the most divisive force in the world; yet it can be, and often is, the most unifying force in all of man's relationships.

When religion becomes sectarian, it places its accent on things which divide men. It expresses itself in doctrinaire, dogmatic, exclusive terms. To us who are engaged in co-operative Christian endeavor, it may come as a bit of a shock to learn that only a century ago the American Bible Society could not hold any meetings in which prayers were said because of the danger of offending the members who held conflicting theological views. The nineteenth century was one of religious as well as economic and political imperialism. Everywhere, devotees of some brand of sectarian faith sought to exploit the populace. One cannot read the *Autobiography of Peter Cartright* and learn of

that early Methodist circuit-rider's warfare against the Campbellites and others without seeing why it was that the great Lincoln, who sat under such preaching, refused to become a convert. His soul was too spacious and his spirit too magnanimous to be identified with a narrow Protestant sect!

Much of Western Christianity has been blighted by sectarian warfare. Men, in the name of God, have warred on each other, crying, "Peace." All the crimes which men have known have been perpetrated in the name of religion. So it was that when our founding fathers wanted to guarantee the perpetuity of our infant republic, they wrote a great 'no' to the inclusion of sectarian religion in it.

Yes, indeed, religion in general, and Christianity, in particular, when they become sectarian, can be and often are the most divisive forces in life.

But religion does not need to be sectarian; it can be the most cohesive power men know. When it becomes communitarian, it puts the accent on those things which unite men, which bind them together in a common brotherhood.

Perhaps this can best be illustrated by the story of two meetings which by an odd coincidence, were held on the same day. On May 12, 1938, in Geneva, Switzerland, the political representatives of the League of Nations met to debate the fate of Ethiopia. They decided it was to the political advantage of the major nations to throw the helpless little country to the wolves and by their decision plunged the world into hopeless chaos. On the same day, in Utrecht, Holland, the representatives of one hundred thirty branches of the Christian Church met to draw up the constitution of the proposed World Council of Churches—Quaker and Eastern Orthodox, Old Catholic and Evangelical, high and low churches decided, without a dissenting vote, on a plan of cooperation. And in the years that have followed, all honor to such courageous leaders as Visser 't Hooft of Holland, Schoenfeld of Germany, Ehrenström of Sweden, Keller of Switzerland and Von Weymann of Estonia who, when men were being separated by all the centripetal forces of war, were constantly struggling to bind men together with the centrifugal forces of Christian fellowship. They, and others, demonstrated that the Christian fellowship can be cohesive enough to bring men together across the boundary lines of sect and hold them in a common bond in spite of the severing force of national passions fanned to a white heat in the cauldron of war. Their faith and courage have been vindicated. Now the Council has been formed and the Amsterdam Conference is history. The future is heavy with the possibilities of a united Protestantism!

But it is not enough to state a paradox; we must find the secret for its resolution.

There is only one answer. Love bridges the gap. It is the resolving agent. It is the cement which can hold men together. When men place more emphasis on the compulsion of love than on the definitions of dogma, they can work together.⁴

And here is the conclusion of the matter. Here is where these truths walk up to our door: Shall the Church, so as it depends on us, be sectarian or communitarian? Shall it be exclusive or inclusive? If it is sectarian and exclusive,

(Continued, bottom next page)

⁴ Here may be added the Markham quatrain, "He drew a . . . which cannot be printed because of copyright restrictions.

³ By George Stewart in *Face to the Sky*, published by the Association Press. Used by permission.

Dedication of an educational building

By Edith Morse Cummings*

MANY CHURCHES are now remodeling old buildings or erecting new ones for the educational work of the church. The following service may be used for the dedication of such buildings. It may be adapted for local use and the outline of the service and the responses for the congregation may be printed or mimeographed for use at the time. It is suggested that the church school superintendent, the board of religious education, and the director of religious education, if there is one, be given a prominent place in the service.

If there is no suitable room in the educational plant for seating the entire congregation, the first part of the service may take place in the sanctuary and a procession into the other rooms come just before the dedication service.

The Opening Service

PRELUDE: *Finlandia*, by Sibelius

PROCESSIONAL HYMN: "The Church's One Foundation"

CALL TO WORSHIP:

"I was glad when they said unto me, Let us go into the house of the Lord. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name. I will praise thee, O Lord, with all my heart; and I will glorify thy name forever."

EXORDIUM

INVOCATION:

Almighty God, our loving Father, may Thy presence be a reality in our midst today. Make our hearts indeed thy dwelling place. Sanctify our every thought and word of this hour to thy glory and the advancement of thy Kingdom in the hearts of men. In the name of Christ we pray. Amen.

SOLO: "The Lord's Prayer," by Malotte

SCRIPTURE READING: Psalm 84:1-4, Deuteronomy 4:1-10

HYMN: "Thou Whose Unmeasured Temple Stands," (words by William Cullen Bryant)

PRAYER

RESPONSE: *Dresden Amen*

ANTHEM: "Send Out Thy Light"

A SHORT MESSAGE by the Sunday school superintendent or the minister of Christian education.

The Service of Dedication

LITANY OF PRAISE:

Leader: We read in God's word that the Lord spake unto Moses saying: "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering . . . and let them make me a sanctuary; that I may dwell among them." For those of this congregation and community who have given of their means willingly, lovingly, and sacri-

ficially that this building might be erected to the Glory of God—

People: *We give thee praise.*

Leader: For the vision and dreams of the architect who with talented hand put into articulate form beauty and design that we might worship and study in the "beauty of holiness"—

People: *We give thee praise.*

Leader: For the builder who with skill and judgment brought together thy miracles of creation: stone from the mountains, steel from the earth, and wood from the forest, that this place of Christian fellow-ship might become a reality—

People: *We give thee praise.*

Leader: In the words of Paul we read: "We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." For this sure foundation—

People: *We give thee praise.*

HYMN: "I Love Thy Kingdom, Lord"

A RITUAL OF DEDICATION:

Leader: We read from the New Testament: "And Jesus stood up to read the lesson. And he found the place where it was written: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' And Jesus went about all the cities and villages, teaching in their synagogues." To the proclaiming of the good news of the Gospel of Jesus Christ—

People: *We dedicate this building.*

Leader: This building has been built so that we might in a more effective manner carry on our program of Christian teaching and training. Such training begins in the earliest years and continues throughout life. For no one can exhaust the riches both of the wisdom and the knowledge of God. In dedicating this building to childhood, we not only recognize the sacredness of little children but we honor the Christ who helped us to see the importance of little children in the plan of God. "Suffer the little children to come unto me and forbid them not for of such is the kingdom of God." To the teaching of little children in the ways of God—

People: *We dedicate this building.*

Leader: Here we have provided for the youth of our church and by so doing we bring tribute to the Christ who himself was once a youth. "And Jesus increased in wisdom and stature, and in favor with God and men." This shall be a place where youth will find answers in their search for truth. "Ye shall know the truth and the truth shall make you

free." It shall be a place where youth "may come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." To the teaching of youth in the knowledge of God and to the winning of them to a personal relationship with Jesus Christ—

People: *We dedicate this building.*

Leader: This edifice has been erected that the adults likewise may find a place of spiritual enrichment and fellowship. "They that wait upon the Lord shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." To the spiritual and moral growth on through the middle and later years of life, to the development of a mature faith and full service by the men and women of the church—

People: *We dedicate this building.*

Leader: This building bears tribute to the large place to be found in Christianity for social fellowship, for music, laughter, good cheer and friendliness. To Christian friendship and fellowship—

People: *We dedicate this building.*

Leader: The chief purpose of any part of our program is definitely and directly spiritual and evangelistic. This building is erected that its whole atmosphere may create an awareness of God's presence in the community and that it may be the means of bringing all who come within its doors into vital relationship with the Spirit of the Living God. To the winning of men, women and children to a saving knowledge of Jesus Christ—

People: *We dedicate this building.*

Leader: Let us pray.

DEDICATORY PRAYER:

Almighty Father, we come before thee this moment of solemn joy to dedicate this building to thee. Grant, O God, that it ever shall be a place of worship, fellowship, training, teaching and service. May its walls resound with the gospel of love of our Lord and Saviour. Consecrate its beauty, its symbols of faith, its friendly windows, its open doors, its glowing lights to the uplift of all spirits that enter. May we all press forward toward our high calling as members of the church of the living God. In Christ's name we pray. Amen.

RECESSIONAL: "Forward Through the Ages"
BENEDICTION

United in Obligation

(Continued from page 20)

it will say, "We have the true doctrines, we have the right practices. All others are wrong and should be excluded." If it is inclusive it will say, "Come, all men of good will, let us work together for the Lord of all Good Life. Let us join hands to do the work that so much needs to be done. Let us bind ourselves together in a common brotherhood of obligation in Christ."

PRAYER:

Our Father, what we have tried to make articulate with halting words and have tried to comprehend with limited knowledge, now burn into our consciousness and understanding and help us to bring it to fruition in our continued endeavor. In the name of Christ. Amen.

HYMN: "That Cause Can Neither be Lost Nor Stayed"

*Mrs. Oliver deWolf Cummings, Ardmore, Pennsylvania.

THEME FOR JUNE: *God's Gift of Summer*

June brings vacation from school, time for play, and happy outdoor experiences. Thanksgiving for these pleasures will be a natural part of children's worship during June. Many children will have no vacation trips this summer. Let us help children to discover and enjoy the wonderful things in God's world near and around their homes, and to find ways of sharing and bringing happiness to others.

Primary children should learn about other children less fortunate than themselves, who lack opportunities for happy summertime play, such as migrant children who "follow the crops," children in refugee camps overseas, and children who live in crowded city slums. Some specific need which they can help to meet should be presented. There may be a need in your own community. They may wish to send a gift of colored crayons to a vacation church school for underprivileged children, or a picture book to a day nursery. (See article, "They Give with Joy" in the April Journal.)

June 5

THEME: *Time for Play*

CALL TO WORSHIP: "Come with Hearts Rejoicing"¹

BIBLE VERSES (read by children):

(a) "Thou hast put gladness in my heart." Psalm 4:7a

(b) "I will be glad and rejoice in thy lovingkindness." (Psalm 31:7a)

(c) "I will praise the name of God with a song." (Psalm 69:30a)

HYMN: "Thank You, Dear God, for Summer"²

OFFERING AND RESPONSE: "An Offering Sentence"³

CONVERSATION: About children's plans for a happy summer. Your local vacation church school should be in the picture. Summer brings time for play. The children may suggest a few rules for happy play, including the Golden Rule.

POEM:

A THANK YOU PRAYER
Thank you for summer
With skies so blue.
Thank you for sunshine
And shade trees, too.

Thank you for friends
And games to play.
Thank you for happiness
Each summer day.

By LULA DOYLE BAIRD⁴

PLANNING HAPPINESS FOR OTHERS: The leader should present some opportunity for children to share with others, a specific need. The group should begin to plan toward some gift or service activity.

PRAYER:

Dear God, we are glad summer has come again. Thank you for making the world so beautiful. We are glad that we can play and have good times in summer. Help us to find ways of sharing happiness with others. Amen.

¹Director of Leadership Education, Kansas City Council of Churches, Kansas City, Missouri.

²From *Hymns for Primary Worship*. Westminster Press, Philadelphia, Pa.

³From *Pictures and Stories*. Copyright Pierce and Smith. Used by permission.

Primary Department

By Vesta Towner*

HYMN: "Friends of Jesus"

June 12

THEME: *Time for Discovery*

CALL TO WORSHIP:

"It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning."

(Psalm 92:1-2a)

HYMN: "All Things Bright and Beautiful"

CONVERSATION:

What "bright and beautiful" things have you seen this week? What do we learn about God as we look at the lovely things he has created? . . . As we bring our offering this morning, let us say "Thank you" to God for all the wonderful things we see in his beautiful world.

OFFERING AND RESPONSE: "O God, We Worship Thee"

STORY

THE DISCOVERY CLUB

Tommy could hardly believe it. He listened closely, leaning forward in his chair at the dinner table, as his father explained why they could not have a vacation trip.

"Mr. Lee, the owner of the store where I worked, was taken suddenly ill today. They rushed him to the hospital. The doctors say he must have a long rest. His wife has asked me to take charge of the store until September. That means no vacation trip for us this summer."

Tommy swallowed hard. "But Daddy, you were going to take me fishing with you!" "I know, son," said his father, "but it can't be helped. Mr. Lee is depending on me. You can have fun here at home this summer."

Tommy was proud of his father, proud that he was going to be manager of the store, but he was greatly disappointed. He did not see how he could have any fun at home, while other children were going on exciting trips.

One day, he said to his mother, "I'm tired doing the same old things every day. I wish I could see something I never saw before."

His mother smiled. "Let's go out on the porch. It's nice and shady there. Tommy, there are things right in our own yard that you have never seen."

Tommy was puzzled. He glanced around the yard. It looked just the same. "What do you mean, Mother?"

"I mean that it is fun to find out about things. Did you ever see a dandelion, Tommy?"

"I've seen millions of dandelions!" snorted Tommy. "A dandelion is just an old weed with a yellow flower. There's one now!" Tommy picked it, and tossed it in his mother's lap.

"This isn't a flower, Tommy. The dandelion is a whole bouquet. Get the magnifying

glass, and you will see."

Tommy brought the magnifying glass from the desk in the living room, then watched his mother carefully cut the dandelion blossom. She put a little piece of it under the magnifying glass.

"See, Tommy. Each one of these tiny yellow bits is a flower. They grow together in a big cluster. Each tiny flower makes its own seed. When the seed is ripe, it sails away in the air with its own little parachute, to find a place to grow."

Tommy laughed. "I didn't know a dandelion was a bouquet."

"And did you ever notice, Tommy, how the dandelion makes the best of things? This dandelion has a very short stem. It grew here where the grass is mowed often, so the dandelion snuggled close to the ground. Over there by the fence, that dandelion in the tall grass must have a stem at least eight inches long. It had to stretch up to reach the sunshine."

Just then, next-door Jimmy came round the corner of the house. "Hi, Jimmy! Did you ever see a dandelion?" yelled Tommy. Then he had the fun of explaining everything to Jimmy.

Tommy's mother had an idea. "How would you boys like to start a Discovery Club? It would be fun to find out about the birds around our homes. And I wonder how many kinds of leaves we can find in this yard. And there are the stars. Could you discover the North Star? Sailors guide their ships by the North Star. Do you know the Big Bear and the Little Bear?"

"I think a Discovery Club would be fun," said Jimmy. "Could we have badges?"

"Surely," agreed Mother. "Invent your own badges."

They made funny badges. First, they cut a round, white disk, about the size of a milk bottle cap. On it they drew a big red letter "D." Inside the letter, they drew a big, blue question mark. "Now, when we pin these badges on, people will know we belong to something," said Tommy.

The Discovery Club grew. As other children in the neighborhood heard about it, they were eager to join. Tommy's mother lent them her magnifying glass, and they borrowed bird books from the library, and Tommy's mother helped them find answers to their questions. But most of the wonderful things they discovered just by watching. They watched a baby robin learning to fly. They listened and learned to know the different kinds of bird songs. They watched a spider spinning its web. They discovered dew drops shining like diamonds on the grass in the morning sunlight. They watched the stars at night, learned to find the North Star, and to call some of the stars by name. They made a collection of all the different kinds of leaves in their own yards and pressed them. "Let's make a book of leaves for Bobby, who is sick in the hospital," said Jimmy. So Bobby enjoyed some of their discoveries, too.

One night, as Tommy and his mother and father were sitting on the porch in the moonlight, Tommy's father said: "If we had gone a thousand miles from home this summer, we would be looking at this same moon. We can see all the beauty in God's heaven from our own front porch."

"And our own little yard is filled with the wonders of God's world," said Mother quietly, "if only we have eyes to see them."

⁴From *Singing Worship*, by Edith Lovell Thomas, Abingdon-Cokesbury Press, Nashville, Tennessee.

"I did see some of God's wonders, Mother," said Tommy, softly. "Don't you remember? You helped me discover them."

V. T.

June 19

THEME: *Time for Learning.*

CALL TO WORSHIP: "Oh Give Thanks Unto the Lord!"

BIBLE VERSES:

(a) "This is the day which the Lord hath made; We will rejoice and be glad in it." (Psalm 118:24)

(b) "We give thanks unto thee, O God, We give thanks." (Psalm 75:1a)

HYMN: "Thank You, Dear God, for Summer"

CONVERSATION: About any "discoveries" the children may have made during the past week.

OFFERING AND RESPONSE: "Thy Work, O God, Needs Many Hands"

POEM: "Dear God, We Thank You for Ourselves"

CONVERSATION:

About interesting things that we have time to learn in summer: swimming, cooking, music, art, hobby craft, etc. Let children tell what they are learning. Give opportunity to recite scripture or hymns learned in vacation church school. Finish plans for sharing or service project.

PRAYER:

Dear God, we are thankful for all the happy times we have in summer. We are glad we have so many opportunities to learn. We want to learn something this summer that will help us to be more useful at home and in our church. Amen.

CLOSING HYMN: "Lord of the Sunlight"

June 26

THEME: *Time for Sharing*

CALL TO WORSHIP: "Enter into His Gates with Thanksgiving"

BIBLE VERSES: As on June 19.

HYMN: "Thank God for Lovely Summer Time"

OFFERING AND RESPONSE: "Church Offering"

POEM: "Doing Friendly Things"

STORY:

HOURS TO GIVE AWAY

Dorothy and Martha were sitting on the kitchen porch of Dorothy's house one summer morning, just talking. The porch was cool and shady. There were blue morning glories climbing up the trellis by the porch.

"If I had a house full of money, I'd give a dollar to everybody that asked me for one. Wouldn't you, Martha?" asked Dorothy.

"I don't know," answered Martha slowly. "The money would give out. There wouldn't be enough for everybody."

"But just imagine! If your house was jammed, crammed full of shiny silver quarters and fifty-cent pieces, and dollar bills. A whole house full! There would be enough for everybody in town. Wouldn't it be fun to stand at the door and hand a dollar to any person that asked for one? We ought to share, Martha."

Martha began to laugh. "Of course it would be fun, maybe. But we don't have a house full of money. All I have left of my allowance is just a nickel. I guess you don't have much more, either. What's the use of talking about sharing?"

Dorothy's mother came out to the porch just then, carrying a pan of green peas. She sat down on the steps with them, and shelled the peas as she talked.

"I heard you girls talking about a house full of money," she said. "Do you know, you both have something to share that is more valuable than a house full of money?"

"What do you mean, Mrs. Gray?" asked Martha.

"I mean time. You both have so much time this summer that you don't know what to do with it. You have a whole 'house full of time'. Some other people don't have enough. Would you give away an hour to someone who needed it?"

"How could I give away an hour, Mother?" asked Dorothy.

"Mrs. Smith, next door, would be glad to have one of your hours. She does not have time enough. The baby has been sick, and two-year-old Dickie needs watching every minute, he is so full of mischief. If you could give Mrs. Smith an hour each morning and amuse Dickie, it would help her very much. That would be the finest kind of sharing, better than a dollar from a house full of money."

"I see what you mean, Mrs. Gray," cried Martha. "I know how I can give away an hour, too. There is an old lady who lives across the street from us. She stays alone every day while her daughter is at work. She just sits in her chair all day. Maybe she would like to have me stay and visit with her an hour."

"You girls could make a game of it," suggested Mrs. Gray. "Imagine that you each have a house full of hours."

"My house is white with green shutters," cried Dorothy, gaily. "There is a red rose bush at the door. When you knock at the door, you can hear the hours inside saying, 'Tick-tock! Tick-tock! Tick-tock!'"

"My house is pink with blue shutters," said Martha. "There are bluebells around the door. Inside, there is a little blue Swiss clock, like the one my Aunt Helen has. It will play a little tune, every time I give away an hour!"

Just then, Dickie Smith ran out of the house next door, and toddled after his puppy that was running down the street. They could hear the baby crying in the house. They knew that Mrs. Smith was busy with the baby, and had not yet missed Dickie.

"Dickie is running away. He'll get lost or run over," cried Dorothy.

"Dickie needs one of your hours right now," suggested Mother. In a flash, Dorothy was running down the street after Dickie. Martha said, "I think I'll go home now, and see if the old lady across the street would like one of my hours today."

One afternoon, a few days later, Dorothy and Martha were again sitting on Dorothy's porch. Mrs. Gray brought her mending basket and sat on the porch with them.

"How is your new game going, girls? Are you giving away many hours?"

"It's a good game, Mother," Dorothy replied. "I have fun playing with little Dickie. He is so cute. And Mrs. Smith says she is so thankful to me."

"I like it, too," said Martha. "Mrs. Adams, the nice old lady across the street, likes to have me visit her. She gets lonesome and likes to have somebody to talk to. She tells me stories about when she was a little girl. Sometimes I go to the store for her."

"Do you miss the hours you give away?" asked Mrs. Gray.

"No," laughed Martha. "It's a funny thing, Mrs. Gray, whenever I give Mrs. Adams an hour, I still have it, myself."

"And when I give an hour to Dickie, I have a good time, too," added Dorothy.

"That is the way sharing always works," said Mrs. Gray. "What we share, we still have. And when we share our time, the hours are happy hours."

"Let's play the game again," said Dorothy. "Listen, Mother! The happy little hours in my white house are all saying, 'Tick-tock! Tick-tock! Tick-tock!'"

"Now come to my door and listen," said Martha. "Can't you hear it? The little blue clock in my house is playing a happy tune!"

V.T.

HYMN: "Friends of All"

CONVERSATION:

About sharing time. Your group may think of ways in which they can share time. Is there some service for your church, in which children could help by giving some time?

If your group has planned a friendly gift for other children, it may be wrapped ready for sending, and dedicated today with a prayer. If your sharing activity is still unfinished, plans should be completed as soon as possible.

PRAYER:

A SUMMER LITANY

Leader: For long, happy summer days, with time for play,

Response: *We thank, you, God, our Father.*

Leader: For time to discover some of the wonderful secrets in the beautiful world you have made,

Response: *We thank, you, God, our Father.*

Leader: For time to learn some of the skills that will make us more useful in this world.

Response: *We thank, you, God, our Father.*

Leader: For time that we may share with others in friendly helpfulness,

Response: *We thank, you, God, our Father.*

CLOSING HYMN: "Morning Prayer"

THE PARAMOUNT CHILDREN'S DAY BOOK NO. 12

A sparkling collection of all new and lovely features. Readings, Motion and Musical Recitations, Acrostics, Acrostic Recitations, Drills, Dialogs, Playlets and Songs. A book chock full of Children's Day Material. Order early. Price 35 cents per copy.

Write to your Supply House
MEYER & BROTHER, 1321 So. Michigan Ave.
Chicago 5, Ill.

HELPFUL VISUAL AIDS from **DIETZ**

Bible Story Books to Color

6 Old Testament, 5 New Testament, 4 Favorite Songs. Illustrated in outline pictures for crayon or water coloring. Bible verse below each picture; separate text sheet. Each averages 8 pictures and includes attractive blue pictorial cover all in illustrated envelope. Size 6 1/2 x 8 3/4, each set **15c**



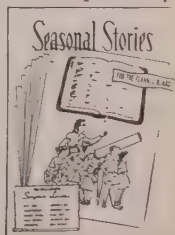
Your dealer will supply Dietz Visual Aids. Complete catalog of Sunday School materials free on request.

WM. H. DIETZ, INC. CHICAGO 3, ILLINOIS

10 SEASONAL STORIES

New... for Flannelboard. Set of 10: Mother's Day and other special days.

48 pages of artwork, 32 pages of text. These 10 NEW Flannel-graph stories complete, only **\$3.00**



Junior Department

By Otie C. Branstetter*

THEME: *The Christian Church at Work Everywhere*

For the Leader

The hymns are from *Singing Worship*, published by Abingdon-Cokesbury, except when a second hymn from another source is indicated.

Copies of the two pictures, Burnand's "Go . . . Preach" and Tom Curr's "Follow Me" may be secured at many of the denominational publishing houses. If you will look in their catalogs you will find several pages devoted to the listing of religious pictures available. For example, The Methodist Publishing House, 740 Rush Street, Chicago, lists Tom Curr's picture about 18 x 23 for \$1.50 and Burnand's picture 13 x 17 for \$2.50.

For missionary pictures, write to the Missionary Education Department of your denomination. If pictures of the missionaries named in these stories are not available, there may be pictures of the people among whom they worked. Also inquire of your local missionary society for magazines, pictures and maps which its program chairman may have.

June 5.

THEME: *Our Church at Work in the Solomon Islands*

(The flowers put in the basket during the processional may be taken to a shut-in. This of course will want to be planned beforehand and the person selected for whom this gift of love is to be made.)

PICTURE: "Follow Me" by Tom Curr or "Hope of the World" by Harold Copping. MAP OF SOLOMON ISLANDS, northeast of Australia.

PROCESSIONAL: "Lead On, O King Eternal," all juniors participating and coming two by two from the back, each carrying a flower which is placed in a large basket in front.

SCRIPTURE: Romans 10:12-15

STORY: "My Name Is Bula"

(Pointing to a dark skinned child in the picture, this story may well be told in the first person.)

When I was about this age it seemed as if I might be an important person in our tribe. My father was a famous headhunter among our enemies.

Whenever a large hut was built in our village, the ridge pole was decorated with human heads. My father was one of the best head hunters in our tribe. My name is Bula. My father said, "Bula, you must be a worthy son." Very early he taught me how to kill. He gave me many lessons and he seemed to be pleased with my progress. My mother knew a great deal about witchcraft and practised it.

When I was twelve years old, my eyes became very sore. My mother tried all the witch remedies known but my eyes became only the more inflamed. I could not bear the light and lay huddled in the corner of our hut day after day.

Then there came the rumor through the village that a white doctor had arrived. We did not know the meaning of doctor. My father thought he was a white witch who used strange spirits to help him.

First one person and then another in our village was helped or cured by the doctor.

* Director of Religious Education, Trinity Methodist Church, Chicago

At last my father asked him to come to our hut because my pain was so great. My mother watched that she might discover his magic. But the white doctor, Dr. Nicholson, gave her some white powder and told her it was for sore eyes.

At the end of two weeks I was cured. But more than that, the white doctor and I became fast friends. He let me be his cook boy. He taught me about Jesus and how to read the Bible. My heart was so full of love for Dr. Nicholson and for Jesus it seemed that it would burst. At last the great, good doctor thought I was ready to be baptized. I took the name of Daniel and from that day on I was Daniel Bula.

I have spent many years now telling the story of Jesus Christ to my people. I have come to you today to ask you to pray for my people. (*Pointing to the map and locating the Solomon Islands will help the juniors to sense the reality of the plea.*) It is hard for my people to become Christians. Our relatives feel certain great evil will befall us if we forsake their way of living. They threaten us. Sometimes it is hard for my people to believe in Christ when their families are so against it. Won't you pray now for the missionaries there? (*Heads bowed*) Won't you pray for all my people who are Christians that they may be true and grow in goodness? (*Pause*) Won't you pray that all churches in America will give more money that missionaries work may grow in the Solomon Islands? (*Pause*) Won't you pray that more young people may become missionaries? (*Pause*) HYMN: "Every Man as Friend"; Also "Our Father! Thy Dear Name Doth Show," found in *The Hymnal for Boys and Girls* published by Revell, might be used.

OFFERING:

Leader: You are too young to go to the Solomon Islands or elsewhere as missionaries right now. But you can help to send others.

Offertory: "The Lord is Mindful" from the oratorio, "St. Paul" by Mendelssohn.

Juniors: *Gloria Patri*

BENEDICTION: II Corinthians 13:14 (given by the leader).

June 12

THEME: *Our Church at Work in Tibet*

If your public library has pictures or slides on Tibet or Western China, it would be effective to use them. Your missionary magazines may have some such pictures also. These may be arranged around the wall or on tables for the boys and girls to see and talk about as they come in.

Music: "Deep River" (Spiritual found in *Green Book of Community Songs* published by C. C. Birchard and Company and other collections of spirituals.) While music plays softly the following antiphonal reading is done.

Leader: Wait for the Lord! Be strong and let your heart take courage. (Psalm 27: 11)

Response: Be strong and of good courage. Be not afraid; be not dismayed for the Lord your God is with you (Joshua 1:9).

Leader: Psalm 27:1

Response: Psalm 56:3, 4

HYMN: "Dare to be Brave, Dare to be True"

STORY: "Shelton of Tibet"

In the country of Tibet there are many people who have not yet heard of Jesus but there are some who have. What kind of people risked their lives at first to take the gospel to these Tibetans? I am going to tell you the story of one. His name is Dr. A. L. Shelton.

When Dr. Shelton was a student in college,

it was not easy for him. He was poor and had to work his way through school. He delivered papers; he did janitor work; he did other kinds of work. Such jobs were done outside school hours for he did not neglect his school work. Some of the students snubbed him at first. But Shelton kept on working and studying. He did so well in his college studies that the students began to look up to him and admire him. Later he took four years of medical work. By this time he was known as a brilliant person. He had unusual skill in surgery and this skill might well have brought him fame had he stayed in America. But he decided to go to Tibet.

His first experience helping the people was on a boat going up a river in Tibet. The river wound between two cliffs. Men with crushed arms or sore feet or with broken bones would rush out on the cliffs to beg pennies from the people on the boat. A few fell off into the river but the boat did not stop to pick them up. This made the missionary doctor sad. He threw out ropes to them and if he was able to draw them into the boat, he treated them. Whenever the boat stopped the doctor went ashore and treated the sick.

He built a hospital at Batang, five hundred miles away from any other hospital. At first the Tibetans were suspicious of him and told strange stories about him. Once the report spread that he took the eyes of little children to make medicine. But Dr. Shelton kept on working. He prayed constantly that God would help him win the confidence of these people. He was so gentle, so kind, so skillful, that he won the confidence of the people one by one. Once they believed in him, they followed him around and did little things to help him that they might show their friendship.

Once an officer of the country brought a Tibetan to him who had been hit by a rock as it fell down a hillside. When the doctor looked at the wounded man he found the whole skull was crushed. He said to the officer: "I can't operate on this man. He will surely die if I do. And if he dies under the foreigner's knife, it might mean death to all of us." The officer said, "No, I'll stand by you even if my friend dies."

The operation was so serious and hard to do that Dr. Shelton said, "I had to grit my teeth to do it. But with a prayer for help I began the operation." As soon as the operation was over, the man was so weak the missionary doctor said, "He can't possibly live, but I did my best." The next morning he went to see the patient and was amazed to find him rise up off the straw bed and thank him. Dr. Shelton said, "The Lord healed you."

Dr. Shelton became the friend of everyone. Even nomads and robbers came to know of him and to believe in him. The chief religion in Tibet is Buddhism. The supreme Buddhist leader in the city of Lhasa invited him to visit the city and to do medical work there. On his way there, in a strange part of the country, he was attacked by robbers and shot down.

His death was a tragedy but his fri- in America and Tibet raised a sum of money for missionary work which they called "Shelton Memorial." Other young men and women hearing of his heroic work have their lives to missionary work, too.

POEM: "Be Strong" (Words of the hymn)

OFFERING:

Junior: Let us gather the offerings we, the children of our Heavenly Father have brought.

Offertory: Hymn tune: *Fortitude*

Junior: Our Father, we present these offerings for use in thy church. Amen.

HYMN: "Be Strong"

THEME: *Our Church at Work in India*

Picture of William Carey on an easel with a Christian flag draped over it. If such a picture is not procurable use one of a group of Christians in India.

POEM: The Hymn, "O Zion Hasten" read as a poem. After each stanza, the juniors sing the refrain, "Publish glad tidings."

UNVEILING OF THE PICTURE: While "This is My Father's World" is played a spot light is turned on the easel. A junior then drapes back the Christian flag hanging over the picture.

STORY in two parts: "The Man Who Wanted to Preach to the Whole World"

Part I. One hundred and fifty years ago there lived and worked the pioneer of modern missionary work. He was William Carey, the son of a schoolmaster in a village in England. His family was very poor and when he was only fourteen he had to become an apprentice to a shoemaker and support himself. But when much younger, he had heard and read for himself the words of Jesus, "Go ye into all the world and preach the gospel to every creature." He thought a great deal about this command of Jesus.

He came to be so full of Christ's love that he was often asked to speak before the whole congregation at church. Then he decided to give up shoemaking, for by this time he had his own business, and spent his time preaching. The people among whom he preached were poor and could pay him little.

His family was so poorly fed that it was necessary for him to go back to shoemaking during the week. He had a special talent for languages. He borrowed a Latin grammar and in six weeks a teacher friend said Carey knew everything in that grammar. Then, without a teacher, he began to study Dutch, Greek, Hebrew and French. He read everything he could find about people of other countries. It seemed to him there were many lands where most of the people did not know about God and Christ. As he thought about these lands it seemed to him that he heard a voice saying, "Go ye into all the world and preach..."

JUNIORS sing refrain, "Publish glad tidings" STORY, *Part II:*

William Carey spoke to other ministers about Christians taking the story of Christ to peoples that did not know it but they felt they had enough to do to take care of their own churches. But he could not get away from the sense of responsibility. He became the pastor of a Baptist church and helped to start the Baptist Missionary Society.

Even when he taught geography to the villagers at night, he traced maps of the world on brown paper and made a globe out of leather, and pointed to various countries and said, "These people know nothing of Christ." He would feel so sad about it that sometimes he would weep.

At a great church conference, he preached a sermon on the duty of missionary work. In that sermon were his memorable words: "Expect great things from God; attempt great things for God." Everyone was stirred by his message.

About this time a young doctor who had gone to India for the government was going back to India and wanted a companion. This gave William Carey a great desire to go to India. After many difficulties he went. The rest of his life was spent in that country. From that time on Christian churches in Christian lands have been sending helpers and money to carry on Christian work in

other lands.

OFFERING:

Junior: Matthew 28:19

Offertory: While the pianist plays the tune of "This is my Father's World," the juniors pray silently for mission work in India—for the missionaries at work there, for the Christians in India, for those in India who ought to be Christians, and for the boys and girls in America, that they may be willing to save more money for mission work.

Junior (all heads bowed): Accept our money and our prayers that the work may be carried on with greater power in India.

BENEDICTION

June 26

THEME: *Our Church at Work in the South Sea Islands*

PICTURE: Burnand's "Go... preach."

HYMN TUNE: *Brookfield* (As the piano be-

gins, it would be effective to turn a flood light upon the picture.)

HYMN: "O Son of Man, thou made'st known..."

DRAMATIZED SCRIPTURE:

Leader: We will now hear a story that Jesus told.

Voice (unseen person behind a screen): A man once gave a great banquet and invited many; and at the time for the banquet he sent his servant to say to those that had been invited, "Come, for all is now ready." But they all began to make excuses.

First Palestinian (dressed in Palestinian costume if you desire): I have bought a field (bowing courteously), and I must go out and see it (bowing again); I pray you have me excused.

Second Palestinian: I have bought five yoke of oxen and I go to examine them; I pray have me excused.

Third Palestinian: (probably a little boast-

THE Children's Hour LIBRARY

America's parents have given an enthusiastic welcome to this series of beautiful storybooks for children—each book illustrated with 34 pictures in color and black-&-white, sturdily bound in boards, printed on fine, strong paper.

Bargain priced at **65¢** EACH



4 NEW TITLES

IN THE BEGINNING

By **ROBBIE TRENT**. Old Testament stories retold in simple words for kindergartners. Illustrated by *Nedda Walker*.

The LITTLE WHITE CHURCH



By **IMOGENE McPHERSON**. The story of a preschool boy who learns the meaning of the Church. Illustrated by *Harold Kihl*.

A STORY THAT HAS NO END



By **KATE WARD**. Seven short stories for children in primary grades, showing the importance of friendship and love in daily relationships. Illustrated by *John Dirks*.

PEOPLE OF THE PROMISE



By **ELIZABETH HONNESS**. Outstanding incidents from the Book of Genesis, retold for children in primary grades. Illustrated by *Robert Robison*.

CURRENT FAVORITES

LET'S GO TO NAZARETH

By **ELIZABETH LIGGETT REED**
Illustrated by *Margaret Ayer*

JESUS:

Stories for Children
By **JAMES D. SMART**
Illustrated by *Jonathan M. Swanson*

DAVE DECIDES

By **DOROTHY W. ANDREWS**
Illustrated by *Lucile P. Marsh*

GOD'S WORLD and JOHNNY

By **DOROTHY W. ANDREWS**
Illustrated by *Mary Royt*

A STAR SHONE

By **ROBBIE TRENT**
Illustrated by *Margaret Ayer*

THINE IS THE GLORY

By **FLORENCE M. TAYLOR**
Illustrated by *Mary Royt*

ONCE, LONG AGO

By **MARY O. BRUCE**
Illustrated by *Jonathan M. Swanson*

GROWING PAINS

By **FLORENCE M. TAYLOR**
Illustrated by *Lucile P. Marsh*

At all bookstores, **THE WESTMINSTER PRESS**, Philadelphia

ful of his good fortune): I have married a wife, and therefore I cannot come.

Voice: So the servant came and reported this to his master. Then the householder in anger said to his servant, "I tell you, none of those men who were invited shall taste of my banquet."

And so my friends, if any one comes to me and does not love me more than his own father and mother and brothers and sisters, yes, even more than his own life, he cannot be my disciple.

Singing Voice: first stanza of "The Lord Be with Us"

STORY: "Coley in India"

Coley was nickname of John Coleridge Patteson. The boys and girls his age loved him and he was a real leader among them. He loved to play games of all kinds and was especially good at cricket and football. When he went to Eton, he was captain of the team. Eton is one of England's best preparatory schools.

It was the custom at that time to sing songs that were a little off color at the banquet for the athletes. One night, presiding at the banquet as captain, he warned the crowd he would not stand for such singing. At first the singing was clean and lots of fun. Then one of the boys began to sing a song that was off color. Patteson said he would leave the room if the song was not stopped. When it was continued, Patteson rose and quietly said, "I resign as captain of the team," and he walked out of the room. The boys knew he was right and offered sincere apologies

and Coley continued to be their captain.

Later he went to Oxford University. His father was a brilliant lawyer in England and his mother was a relative of the great English poet, Coleridge. Everyone was certain, especially since he had such a fine personality, that he would have a brilliant future. And he did have.

One day he heard Bishop Selwyn preach a sermon on missionary work. The Bishop pleaded for young persons to go to the South Sea Islands to take these people the Christian gospel. Coley was deeply impressed. As he sat and listened to the Bishop, he decided to go.

Young, gifted, a young man with unusual charm, pleasant manners, the South Sea Islanders learned to love him. His kindly smile often caused the Islanders who had raised clubs ready to strike him, to lower their clubs. When one of his pupils was ill and needed a bed to himself, Patteson slept on the floor that his pupil might be comfortable. How he loved his pupils and how they loved him! Their deep, dark eyes were full of love as they listened to him and worked with him. Coleridge said when he grew older, "I've had such a happy life—such a busy life." And his friends of the South Sea Islands felt they had not known real happiness until they had come to know Coleridge Patteson and his story of the Christ and the Christian way of life.

HYMN: "Hear Us, Our Father," sung as a prayer.

BENEDICTION

Ottawa Indians on Lake Huron. He went from there to Sault Ste Marie, but the hostility of neighboring Indian tribes caused him to flee to Lake Michigan where, in 1671, he founded the mission of St. Ignace on the Straits of Mackinac.

The really great adventure of Marquette's life began in 1672 when Louis Joliet came to St. Ignace with the news that he was commissioned to find the great river of which the Illinois Indians had told him, and that he had been ordered to take Marquette with him. These two men started out by way of Green Bay and the Fox River. Finally on May 17, 1673, they swept out of the mouth of the Wisconsin River into the Mississippi. They continued down the river—the first white men ever to make this trip—to the mouth of the Arkansas River. There they turned back on July 17 and returned by way of the Illinois River.

When they arrived at the mission of St. Francis Xavier, at DePere, Marquette was ill and he remained there for more than a year. He then set out to found a mission among the Illinois Indians but fell ill and attempted to return to St. Ignace. He died at the mouth of the river now known as the Pere Marquette. His Indian converts returned his body to St. Ignace where they buried it in the Chapel.

Here is a man who was a missionary, an explorer, and an adventurer. He was a pioneer not only of the Church but also of our country.

June 12

THEME: *A Boy Helps India*

ORDER OF SERVICE:

PRELUDE

HYMN: "O Zion, Haste, Thy Mission High Fulfilling"

STORY of Ira

HYMN: "We've a Story to Tell to the Nations"

PRAYER

SUGGESTIONS TO THE LEADER:

In many churches this is "Children's Day." The story for the day is a true one and is picked because it is about a child. You may want to include some special emphasis for this day as it is observed in your own church.

On the worship center a bouquet of pansies, if they can be obtained, would be appropriate.

This service requires a good story teller. Have one of the junior highs tell the story but be sure to work with him beforehand.

PRAYER SUGGESTIONS:

Thank God for children like Ira who have a concern, a vision and a determination to help others.

Ask that each of us may see the need of the world for food, clothing, medicine, doctors, schools, and the message of Christ.

Dedicate ourselves to the purpose of carrying the message of Christ into all the world

IRA

I want to tell you the story of a boy who helped to send the Christian message to India. He was only a boy of nine years of age when—but that's away ahead of our story.

Ira's father raised pansies for his own enjoyment and also as part of his business. He ran a nursery and was interested in the care and preservation of trees. As soon as Ira could walk and talk he would run to his father with, "In arms, papa. Go an' see pansies." And the two of them would go out and look at the pansies, stir up the earth about them and talk to their shining, up-turned faces.

There was one other thing that Ira and his father did together. They went to Sunday school. And there, as Ira grew older, he

Junior High Department†

By Ronald R. Reed*

THEME FOR JUNE: *What Happens This Month?*

For the Leader

Here is a group of four stories, each true and each based upon things that happened in June. They may be rearranged in an order to suit your convenience. Remember that a good worship service is one that is well prepared, in which the students participate, and which has been rehearsed before presentation. You may want to add appropriate poetry or change the hymns or even the order of worship. By all means do so if it is the suggestion of your junior highs. The prelude is intended to set the attitude of mind and spirit for worship. Therefore it is suggested that the first hymn be played through once as the prelude. No postlude or benediction is suggested as usually the meeting is not over with the end of the worship service: there is still the class period. A benediction means an end and the transfer from worship to class procedure should be done simply and without too much disjointedness.

June 5

THEME: *A Missionary Explorer*

† The phrase "junior high" is increasingly taking the place of the word "intermediate" in religious education circles. This is because "intermediate" is used by the public school people to refer to the ages nine to twelve. "Junior high" indicates usually the seventh, eighth and ninth grade pupils, although in some communities the ninth grades are included with the "seniors." The Committee on Religious Education of Youth has voted to use "junior high" for the three-year age range.

* Minister of the First Christian Church, Kent, Ohio

ORDER OF SERVICE

PRELUDE

HYMN: "Lead On O King Eternal"

PRAYER

STORY of Pere Marquette

HYMN: "Rise Up, O Men of God"

SUGGESTIONS TO THE LEADER:

If you have time in preparing this service, there is an interesting way of presentation that may be used. A mural of the events in Marquette's life can be made by ordinary stick drawings with a black crayon on white or brown wrapping paper. Four or five pictures, depending upon the number of events to be portrayed, can be drawn by intermediates. Each individual drawing one event, the mural can then be hung on the front wall of the room and for the presentation, each intermediate can explain the panel he drew in the mural.

PRAYER SUGGESTIONS:

Thankfulness for men of adventure who explored our country.

Thankfulness that men like Marquette carried the Christian way of life with them into the wilderness of America.

Request for an exploring and adventure-some spirit in the Christian way of life.

PERE MARQUETTE

How would you like to have a city, a river, a college, and a railroad named in your honor? Well, a French Jesuit missionary priest to America has all of these things named after him. I'm wondering if you can tell me who this man might be? His name is Jacques Marquette, though we hear of him more often as Pere Marquette, meaning simply Father Marquette. He was born on June 1, 1637.

Marquette came to Canada as a missionary in 1666. He spent two years learning the Indian language. He then worked among the

learned about India, about the people's strange worship, about the caste system, about the hunger and disease and filth. These things went straight to his heart and he longed to do something for the children of India who didn't have his God, or Sunday school, or pansies.

When Ira was nine years of age, he caught pneumonia and became very ill, until finally the doctors said he couldn't live. His father was watching by his bed that last night, when Ira turned to him and asked, "Papa, won't you raise pansies for the mission of India?" His father promised him that he would. In the morning Ira died, but his father did not forget this promise. Not only did he raise pansies for India but he advertised in all the church papers and got other people to raise pansies for India as well. A song about pansies was published and the proceeds from the sale of it went for "the mission of India."

The first order for pansies was received in 1903 and came from Reading, Pennsylvania. It was a simple order which read, "Please find enclosed 10 cents for which I want you to send me 5 plants of little Ira's Missionary Pansies. I read the article in the Christian Standard of which I am a subscriber. Hope to hear from you soon." The man who wrote was an Elder of the First Christian Church of Reading. And so the orders for the pansies and songs came from old and young alike, from Presbyterians, Baptists, Disciples,—from all kinds of Christians.

There is no record today of exactly how much money was sent to India but it was a large sum and it did a great deal to help the children of India. All of this happened because a small boy loved pansies and people and Christ.

You may not think that you can do very much for your church or your Christ. But Ira did a lot and you can do a lot, too, if you really want to.

June 19

THEME: *Father's Day*

ORDER OF SERVICE:

PRELUDE

HYMN: "For the Beauty of the Earth"

PRAYER

STORY of Father's Day

HYMN: "I Would Be True"

SUGGESTIONS TO THE LEADER:

Have roses available for passing out to the junior highs at the beginning of service: white for those whose fathers are not living and red for those whose fathers are living. The center of worship can well be a bouquet of red and white roses with tall white candles on each side.

The service can be presented as an "Information please" type of program. An item of additional interest would be an "inquiring reporter" who would interview two or three of the intermediates upon the subject of "What my dad means to me."

PRAYER SUGGESTIONS:

Thankfulness for home, parents, love and understanding.

Thankfulness for fathers and their work and effort to make our lives good.

Request for the ability to show our love and respect to our fathers by obedience, kindness and understanding.

FATHER'S DAY

In 1909, Mrs. John Bruce Dodd of Spokane, Washington, in search of a suitable tribute to her father who had successfully raised a family of children after the death of his wife, wrote to Rev. Conrad Bluhm, president of the Spokane Ministerial As-

sociation, proposing that the third Sunday in June be set aside for honoring fathers. The association approved the idea and on the third Sunday of June 1910, what was probably the first celebration of Father's Day took place in Spokane, Washington. Roses were worn at this celebration, red for a living father and white if the father was dead.

News of this idea did not spread very far or very rapidly. In 1913, Vancouver, Washington celebrated Father's Day with no knowledge of the yearly observance at Spokane. In 1920, Harry C. Meek, president of the Uptown Lions Club of Chicago, was able to get an observance of a day in honor of fathers in his city, on the third Sunday in October.

President Wilson, in Washington, D. C., pressed a button that unfurled a flag on the platform at a Father's Day celebration in Spokane, Washington. President Coolidge wrote to Mr. Meek: "As I have indicated heretofore, the widespread observance of this occasion is calculated to establish more intimate relations between fathers and their children, and also to impress upon fathers the full measure of their obligations." Two resolutions regarding Father's Day have been introduced in the House of Representatives but neither has passed.

It is now commonly agreed that the celebration of Father's Day should fall on the third Sunday of June. On these occasions we honor the person who feeds and clothes us and helps us throughout our lives.

June 26

THEME: *A Church Pays Its Rent*

ORDER OF SERVICE

PRELUDE

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

STORY of the Church at Manheim

HYMN: "God, Who Touchest Earth with Beauty"

PRAYER

SUGGESTIONS TO THE LEADER:

This service lends itself easily to an informal dramatization. The scenes could be: (1) the turning over the deed to the people by the Baron; (2) the finding of the deed

when the old church is torn down, and (3) the ceremony of the paying of the rent. Remember that for informal dramatics you do not need costumes or a written script. A rehearsal is necessary before the performance. Let the intermediates use their imagination.

PRAYER SUGGESTIONS:

Thank God for men like the Baron who give churches to the world.

Ask that we may remember the red rose as a symbol that we must repay with a life as lovely as a rose, for the gift of the church.

Ask that God will help each of us to create a beautiful life out of our possibilities.

ROSE DAY AT MANHEIM

There is a church in a town called Manheim in Lancaster County, Pennsylvania which has a unique rent to pay, all because of a deed. The rent is for the use of the church property and it is a single red rose. Here is the story of how this came to be.

It all started back in 1750 when a young man of twenty came to the United States from Germany. The man was not a poor immigrant nor was he an unknown person, for he was a Baron. His name was Henry William Stiegel. He settled in Philadelphia and soon thereafter married the daughter of Jacob Huber, an ironmaster of Lancaster County. He bought his father-in-law's furnace, moved to Lancaster County and took title to a large tract of land upon which he

"Stories of Hymns We Love"



By Cecilia Margaret Rudin, M. A.
WHAT is America's most popular radio hymn?
WHICH of blind Fanny Crosby's 8000 hymns is best known?
WHO was this writer: "His Pen was tipped with flame"?
WHERE was "Onward Christian Soldiers" first sung?

Gives the inspiring story behind 400 years of hymnody. Authentic, vividly written. A joy to own—and to give! Beautiful printing and binding. Price \$1.25.

Order from your church supply house or write direct
JOHN RUDIN & COMPANY INC.
 Publishers of "The Book of Life"
 1018 S. Wabash Ave., Dept. RE, Chicago 5, Ill.

Sallman's NEWEST PAINTING of CHRIST

"FOLLOW THOU ME"

With features identical to the original portrayal of the "Head of Christ," Sallman here gives us a new interpretation of the same Jesus, speaking to a weary, frustrated world those memorable words, "Follow Thou Me."

This new portrayal is not offered as a substitute for Sallman's famous "Head of Christ." "Follow Thou Me" portrays a willing Savior, who looks to us for decision, while the "Head of Christ" presents a ready intercessor through whom we look to God.

Lithographed in six beautiful colors on heavy white linen-finished stock.

Now Available, Beautifully Framed. This lovely burnished gold-bronze frame supplements the rich delicate tones of this new Sallman masterpiece. Beautiful hand-carved effect, embossed, and delicately toned. Picture is varnished for extra beauty and long use.

No. M4710 Size 18½x22½ Price \$5.95

Order from Your Religious Supply Dealer

Warner Press

ANDERSON 12, INDIANA



Write today for FREE circular featuring nine other Sallman pictures of Christ (reproduced in six beautiful colors), in a variety of sizes and prices.

laid out the plans of a town. He called this Manheim after his native city in Germany. Here he built a glass factory and imported workmen from Germany to make glassware, while his American workmen made stoves in the iron foundry that once was his father-in-law's. The stoves were good stoves and the glassware was excellent. Today this glassware brings very high prices for it is highly prized by collectors.

The Baron not only organized factories and a town but he also organized a church. It was a Lutheran Church and he built a building for it in 1772. As the people who came to the church were not very wealthy, he decided the building and the property over to them on the condition, as the deed says, of the church's, "yielding and paying therefore unto the said Henry William Stiegel his heirs or assigns, at the said town of Manheim, in the month of June yearly forever hereafter, the rent of one red rose if the same shall be demanded." What a strange kind of rent to pay! But there it was and still is, all a part of the deed of the property signed over to this Lutheran Church by Henry William Stiegel.

Well, the rent was paid for two years and then the depression of 1774 came along.

The Baron found himself in financial difficulties and didn't demand the rent, and the condition laid down in the deed was forgotten for more than a century.

In 1891, however, when the old church was being torn down so that a new church building could be erected, an old vault away back in the basement was discovered by the treasurer of the church, Dr. J. W. Seiling. In that vault the old deed was discovered. Dr. Seiling decided that arrangements should be made to pay the rent for the church. And so in June 1892, J. C. Stiegel, a direct descendant of the Baron, was present to receive the one red rose.

In the new church building a window was dedicated to the Baron in which the principal object is a large red rose. Since 1892, a descendant of the Baron has been present each June to receive the payment of the rent and the ceremony has developed into a festival of roses. Roses are brought to the church by the congregation and placed in the chancel for the service. Afterwards they are distributed among the hospitals.

No one knows why the Baron demanded payment of one red rose but his love for roses and for churches has united in a beautiful occasion in June of each year when one red rose pays the rental due on a church.

of justice, mercy, kindness, and unselfish sharing, which shine as golden threads in the life and message of Jesus, to our problems of working together.

Response: Thy will be done in factories and farms, O Lord, as it is done in heaven.

Leader: Let us consider the members of our families, remembering how Jesus made his home in Nazareth and Bethany and how he loved little children.

Response: Thy will be done in our homes, O Lord, as it is done in heaven.

Leader: Let us discover for ourselves, our neighbors and our friends the secrets of wholesome, happy and healing recreation, for the renewing of our spirits and the restoring of our health.

Response: Thy will be done in our play, O Lord, as it is done in heaven.

Leader: Let us follow more closely in the steps of Jesus, our Lord, walking daily in his living presence and growing stronger in his courage.

Response: Thy will be done in our hearts, O Lord, as it is done in heaven.

CONSECRATION HYMN: "I Bind My Heart This Tide"

Now may the light that shone in Jesus Christ our Lord,
Shine in our hearts and minds by the indwelling word;
And may the radiance which faith and hope restore,
Be and abide with us both now and evermore.
Amen.

June 12

THEME: *Faith in the Power of Love*

PRELUDE: "O Love That Will Not Let Me Go"

CALL TO WORSHIP:

Leader: God is spirit.

Response: And those who worship him must worship in spirit and truth.

Leader: God is love.

Response: And he who abides in love abides in God and God abides in him.

Leader: This is love, not that we loved God but that he loved us.

Response: If God so loved us, we also ought to love one another.

(John 4:24; 1 John 4:10-11, 16)

HYMN: "Immortal Love, Forever Full"

LEADER: "The Faith of John Eliot"

John Eliot came from England in 1631 to become the minister for the Pilgrim community in Roxbury, Massachusetts. From the beginning of his ministry he felt an obligation to the Indian people who lived near him. He said that God had put into his heart compassion for their souls and a desire to teach them. He set out at once to learn their language.

As a result of John Eliot's preaching and teaching, small communities of Indians were formed for worship and study. Many Indians became members of the white churches. Twenty-four Indians were educated to return to their own people. John Eliot's work spread rapidly. Christians in England as well as the colonies supported this endeavor.

As other white men approached the Indians they taught them bad habits, tried to exploit them and earned their hatred. The treatment of the Indians led to war. It was made John Eliot's work extremely difficult. Even his careful translation of the Bible into the Indian language was limited in its usefulness because the Indians were pushed farther into the wilderness or killed in the savage wars that took place.

But John Eliot's work was not in vain. He demonstrated the importance of the theme of this service. Love is a law that has been broken. If other early colonists had followed his way

Senior and Young People's Departments

By Kenneth I. Morse*

THEME FOR JUNE: *Heroes of Faith*

For the Leader

The four services which follow introduce seven Christian leaders whose lives illustrate the application of Christian faith to the practical situation each one faced. Additional information about these and other heroes of faith may be found in such books as *They Dared to Live*, by Robert M. Bartlett; *Victories of Peace*, by D. M. Gill and A. M. Pullen; *Pioneers of Goodwill*, by Harold B. Huntington; and several of the Archer Wallace books of short biographies.¹

June 5

THEME: *Faith in the Way of Jesus*

PRELUDE: "Fairest Lord Jesus"

OPENING HYMN: "Jesus, Thou Divine Companion"

INVOCATION:

O loving God and Father of all who call upon thy name, we ask for the assurance of thy presence throughout this service. Guide our aspirations and command our thoughts that always our hearts may be lifted up to thee. Strengthen our wavering faith and point our feet to the way of Jesus Christ, thy son. For it is he who taught us to pray . . .

THE LORD'S PRAYER (in unison)

SCRIPTURE: Luke 6:27-36

TALK: "The Golden Rule Factory"

After reading his New Testament, Arthur Nash, a clothing manufacturer, decided to give the Golden Rule a fair trial in his

business. He imagined himself in the place of the old woman who sewed on buttons in his factory. Immediately he raised her salary from four to twelve dollars a week. Many other similar changes were made all through his factory. The surprising result was that the business prospered because workers produced more and the company did not lose out by paying decent wages.

Arthur Nash continued his experiment in putting the Golden Rule to work. As his profits increased, he shared them with his employees. In a few short years his business increased so that instead of the forty employees with which he began, over three thousand employees were working in his firm at the time of his death in 1927.

As Arthur Nash's business grew he had new problems to face in applying the Golden Rule. He found some employees who wanted easy employment, and it became necessary to think of how to be fair to customers. He discovered also that it was not enough for his own employees to be happy and prosperous. He asked his workers to join a labor organization so that they could help other workers in their trade to do good work for fair wages. He went to great trouble and expense to make his factory a clean and beautiful place in which to work. In his factory, prayer meetings were held in which the Lord's prayer was often paraphrased to read, "Thy will be done in this factory, as it is done in heaven."

Much of the industrial strife that creates hatred and suspicion in the hearts of many could be avoided if both employers and employees would try, as Arthur Nash did, to follow the Golden Rule, to live their professed religion and to pray that God's will be done in factories and union organizations as it is done in heaven.

HYMN: "Teach Us, O Lord, True Brotherhood"

LITANY: "Thy Will Be Done"

Leader: Let us accept that way of living which demonstrates the will of God for our lives, the way of Jesus of Nazareth and the way of the disciples who walk in his way.

Response: Thy will be done on earth, O Lord, as it is in heaven.

Leader: Let us apply the eternal principles

* Editor of Youth Publications, Church of the Brethren, Elgin, Illinois.

¹ Order from denominational book stores.

of treating the Indians, many bloody battles could have been avoided. Like other Christians who followed the way of love, John Eliot gave a lifetime of unselfish service in the name of Christ to those whose need was greater than his own.

HYMN: "O Brother Man, Fold to Thy Heart"
LEADER: "The Faith of Emily Hobhouse"

When war broke out in South Africa between the Boers and the English, the Boers were greatly outnumbered and suffered great losses. Their farms were burned and their wives and children were held in disease-ridden concentration camps. In spite of strict censorship some people in England heard of the treatment of the Boers and made plans to help them. Among these was Emily Hobhouse, who went to South Africa to render assistance and to report on actual conditions.

Emily Hobhouse's visits to the suffering Boers and her interest in the welfare of an enemy people during the wartime raised new hopes in the hearts of the imprisoned Boers. She returned to England and told people what she had seen. She succeeded in getting the government to act to check the disease in the concentration camps. But when she tried to return to the people she had once helped, she was not permitted to land at Cape Town.

But after the war was over Emily Hobhouse made another attempt to relieve the sufferings of war's victims in South Africa. She was able to help Boer farmers as they made a new start in restoring their farm lands. Many years later when a monument was erected in South Africa in memory of the twenty-six thousand women and children who died in concentration camps, Emily Hobhouse was unable to be present at the unveiling. But here is the message she had written to these people for the occasion:

"As your tribute to the dead, bury unforgiveness and bitterness at the foot of this monument forever. Forgive, for you can afford it, the rich who were greedy for more riches, the statesmen who could not guide affairs, the bad generalship that warred on weaklings and babes—forgive."

SCRIPTURE: Matthew 18:21-35

CLOSING HYMN: "O God of Love, O King of Peace"

June 19

THEME: *Faithful Unto Death*

PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP:

Leader:

My soul, wait thou in silence for God only;
For my expectation is from him.
He only is my rock and my salvation;
He is my high tower; I shall not be moved.

Response:

God is our refuge and strength,
A very present help in trouble.

Unison:

Therefore will we not fear.

(Psalms 62: 5-6; 46:1-2.)

HYMN: "A Mighty Fortress Is Our God"

SCRIPTURE: Revelation 2:3-10

LEADER: "The Faith of Polycarp"

Many years after these words of encouragement were written to the church at Smyrna another violent persecution came to the Christians in that city. Their bishop was Polycarp, an aged man, who had been taught as a boy by some of the apostles. Because of his outspoken preaching, his life had often been in danger.

On the occasion of a great festival at Smyrna, thousands of people gathered there to see games and contests. Eleven Christians were put to death in the arena. The crowd cried for the death of Polycarp. His friends

took him out of the city and hid him in a farm house. But he was found and brought back to the city.

Neither the soldiers who took Polycarp prisoner nor the magistrate who put him to trial wanted to see him die. They pleaded with him to recant his faith, to revile Christ and to save his life.

But Polycarp said, "Eight and sixty years have I served him, and he has done me no injustice. How, then, can I blaspheme my King, who has saved me?"

So the crowd asked that Polycarp be fed to the lions. But the ruler who presided over the games refused this because the games were officially over. Then the crowd demanded that he be burned at the stake.

While the fire was being prepared, Polycarp told his audience of the "enduring fire" which resided in the spirit of Christ. Before the fire was lighted he knelt to pray and he remained kneeling as the fire began to burn.

HYMN: "March On, My Soul, With Strength"

LEADER: "The Faith of John Bunyan"

Because John Bunyan, like many early Christians, chose to "obey God rather than men," he was forced to spend twelve years in Bedford jail. Bunyan's only crime was that he had refused to attend the established church in England and had preached without being ordained by that church. He could easily have gained his freedom by compromising his convictions, but Bunyan was loyal to what he believed.

Prison life, in Bunyan's time, gave few opportunities for constructive work. Yet he preached to his fellow prisoners and found time for writing. In those long years of imprisonment this preacher who was also a dreamer prepared himself for the writing of one of the most fascinating dreams ever described. While he was still in prison John Bunyan began to write *Pilgrim's Progress*.

This book is not as familiar to young people as it once was to their parents. Yet almost every home has contained a copy of this book, often placed next to the Bible. There is a reason for this: Bunyan's inspiration came from the Bible itself.

The manner in which John Bunyan made his imprisonment a means of honoring God reminds us of Paul's letters from prison and of John who was exiled to the island of Patmos because of his faith. From *Pilgrim's Progress* have come the words of a stirring hymn of faith, a hymn that moves the heart of every young person who would be valiant in following his Master.

HYMN: "He Who Would Valiant Be"

POEM: "God Is My Strong Salvation"

God is my strong salvation;

What foe have I to fear?

In darkness and temptation,

My light, my help, is near;

Though hosts encamp around me,

Firm in the fight I stand;

What terror can confound me,

With God at my right hand?

JAMES MONTGOMERY

PRAYER

HYMN: "Faith of Our Fathers"

BENEDICTION: Jude, vs. 24, 25

June 26

THEME: *A Faith to Live By*

PRELUDE: "My Faith Looks Up to Thee"

CALL TO WORSHIP:

Leader:

The Lord is the strength of my life;

Of whom shall I be afraid?

Thou wilt keep him in perfect peace; whose mind is stayed on thee: because he trusteth in thee.

A Most Useful Source Book for Every Worship Situation:

Church School worship periods, Youth worship programs, Stated congregational worship services, Women's Society "devotionals", Family altars, Private devotions, Prayer calls



"Enriching Worship"

is a perfect title for this long-needed volume containing such a discriminating selection of poetry, stories, quotations, psalms and prayer. Leaders of worship, directors of religious education, pastors, and young people will find it a rare source book from which to choose materials for worship."—EDNA M. BAXTER, Head of Dept. of Religious Education, Hartford Seminary Foundation.

The Editor-Compiler: For 25 years, Dr. A. J. William Myers was head of the department of religious education at the Hartford Seminary Foundation. He is the author of many other books, among them *What Is Religious Education?*, *Teaching Religion Creatively and Religion for Today*. Now retired, he lives in Toronto, and is a member of the United Church of Canada.

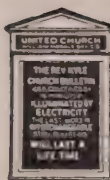
Comprising: 127 prose selections, 357 poems, 357 aphorisms, 139 prayers, 84 psalms—1064 in all.

398 pages \$3.50

at your bookseller

HARPER & BROTHERS

49 East 33rd St. • New York 16, N.Y.



CHURCH BULLETINS

Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illus. Catalog L. M. E. Winters Specialty Co., Davenport, Ia.

Leader:

The Lord is my strength and song;
And he is become my salvation.

Response:

They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.

(Psalms 27:1; 118:14; Isaiah 26:3; 40:30-31.)

HYMN: "My Faith Looks Up to Thee"

LEADER: "The Faith of Sundar Singh"

Before Sundar Singh was fifteen years old he had studied all the sacred books he could find in his aristocratic home in India. But he was still unhappy. One day he decided to take his own life. He arose early in the morning and prayed. He saw a vision of Christ and decided to become a Christian and to live.

For Sundar Singh to become a Christian meant leaving his home and all of its comforts. He decided to minister to the outcasts and lepers in India. He walked thousands of miles in order to tell men about the love of God.

Seeking still more difficult work, Sundar Singh went over the Himalayan mountains to Tibet. Often he climbed mountain passes 19,000 feet high in order to tell Tibetan people about Christ. Because of his work among the unfortunate masses in his own country and because of his complete devotion to the unfortunate and his love for all, he was called the St. Francis of India.

Sundar Singh never returned from his last journey to Tibet. He left in the spring of 1929, attempting the difficult adventure against the advice of friends. It is believed that he died somewhere in the high mountains as he pushed on to tell men about the joy of serving Christ.

There are some souls whose paths lead ever upward, from height to height. They dare the loftiest paths and lead the way to new adventure for Christ.

SCRIPTURE: Ephesians 6: 10-18

LEADER: "The Faith of Frank C. Laubach"

Many years ago Frank C. Laubach, then a young man, went to live as a missionary among the Moros, a warlike tribe on the Philippine Islands. He was the first white man to go among them unarmed.

In attempting to learn the Moro dialect and reduce it to writing, Laubach discovered a simple method for teaching illiterate people to read. He developed charts with pictures which may be used anywhere in the world. He taught native people to read and to teach their friends and neighbors to read.

In recent years Frank Laubach has introduced his methods in many countries of the world. Through his efforts and those of many other missionaries, millions of people are learning to read and are demanding Christian reading materials.

Once, in India, Laubach explained his method to Gandhi. That national leader said, "I doubt whether India ought to become literate."

"What do you mean?" Laubach asked.

"The literature you publish in the West is not fit for India to read," replied the Indian leader. "Think of what you sell at railway stations."

"You are right," said Laubach, "but on the other hand, if we had not been able to read the Gospels, we would know very little about the life and teachings of Jesus."

The ability to read can be either a blessing or a curse. But Frank Laubach's work will enable millions to read the Gospels. Through his efforts it will be much easier to tell the story of Jesus to the nations of the world.

HYMN: "We've a Story to Tell to the Nations"

PRAYER:

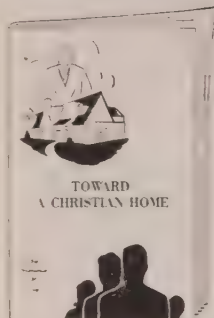
When the future seems darkest, open our eyes of faith, our Father, to see the pathways of those who have lived and died in loyalty to Jesus Christ. Give us a faith to live by, a faith to share, a faith to die for, a faith that is radiant with the light of thy glory. This is the victory which enables us to live from day to day, even our faith. Amen.

CLOSING HYMN: "Lord We Come With Hearts Afame"

New Study Course on Home Life

Toward a Christian Home

by Florence M. Sly



A booklet just off the press offering suggestions in outline form for achieving and maintaining a Christian home . . . ways to develop an appreciation for the better things in life, how families may plan and play more together, ways to inculcate Christian attitudes, effective means of dealing with family problems, what the Christian family can do for the community, ideas for family enrichment, etc.

Two-color printing! Illustrated! 45 cents.

Chapters

In a Christian Home
Let's Talk It Over
Putting Religion Into Practice
Enriching Family Life
It's Fun to Be in a Family
The Family's Money
The Family and Its Home Town
The Family Needs the Church



At your bookstore or **THE BETHANY PRESS—St. Louis 3, Mo.**

Help Make Theirs A Happy Marriage

Here is an added blessing for your newly-weds' lasting marital happiness. A remembrance that they will value all their lives.



Price
\$1.25

THIS BOOK, "Make Yours A Happy Marriage", consists of 74 pages of sane Christian counsel and well reasoned suggestions for successful married life. Truly the blueprint of a happy marriage.

The author, Dr. O. A. Geiseman, pastor of the Grace Lutheran Church, River Forest, Illinois, has drawn upon his 30 outstanding years of pastoral experience in an effort to help young people start married life with complete and proper understanding.

Available with marriage certificate bound in book if desired. Write today for full details and prices. Here is a gift you can give to your newly-weds which will win their everlasting gratitude.

CONCORDIA PUBLISHING HOUSE

3558W S. JEFFERSON AVE. • ST. LOUIS 18, MO.

With the New Books

Protestantism Faces Its Educational Task Together

By William Clayton Bower and Percy Roy Hayward. Appleton, Wisconsin, C. C. Nelson Publishing Company, 1949. 292 p. \$3.25.

This is a history of the International Council of Religious Education for its first twenty-five years.

It is a good history.

The authors were well chosen. Dr. Bower, both before and during his professorship of religious education at the University of Chicago, was intimately acquainted with the work of the council. Dr. Hayward has been on the Council staff since 1924. These men had access to all the Council's documents, and so the temptation to guess did not confront them.

The story here told is principally of the period since 1922. But it takes the reader back for a sweeping glance at some of the major developments from early in the nineteenth century, through the National Conventions which led to the formation of the International Sunday School Association, to the later establishment of the Sunday School Council of Evangelical Denominations as an expression of the growing official concern of the churches for Christian education, and then to the merger of these two bodies on a great day in 1922 to form the International Sunday School Council of Religious Education.

One way to gain an impression of the progress which was made in the subsequent twenty-six years is to study the charts of the organizational structure as it had become in 1948. To some, the charts may appear to represent only a complicated and impersonal piece of machinery. To the seeing eye, they reveal a fellowship of hundreds of persons—leaders of denominations, of state councils, professors and directors of religious education, and some laymen—who, imbued with zeal for the Christian nurture of children, young people, and adults, are planning and working in many enterprises which, in their coordinated whole, constitute an undertaking of very large dimensions.

A chapter is given to the underlying philosophy of the Council. The first point of emphasis is that the Council brought groups holding widely differing views concerning theology and church policy together around a practical undertaking in meeting a practical need. In addition to this emphasis, there is a brief exposition of the Council's statements on theological and educational foundations.

Two of the main lines of the Council's service, and of the International Sunday School Association before it, were in the field of curriculum and leadership education. Although it did not publish lesson materials or text books for leadership education, it did exert profound and extensive influence upon the denominations and the state councils. The service in curriculum began with the establishment of the Uniform Lessons in 1872, and work in teacher training also developed at an early date.

Much of the work of the Council has been

in behalf of the separate age groups—children, young people, and adults; the institutions—home, Sunday school, vacation school, weekday school, have all been objects of careful study, and field work, and conventions, research, Bible translation, and the facing of postwar needs, are all within the broad scope of the Council's work.

The closing chapter may be the most helpful to more than one person, for it gives an overview, showing the main developments in three periods: first, the period prior to 1922; second, the period from 1922 to 1935 during which Dr. Hugh S. Magill was general secretary; and third, from 1935 on when Dr. Roy G. Ross has been the chief executive.

I repeat that this is a good history. But if space had permitted—and I doubt if the book should have been any longer than it is—I should like to have had two, or preferably three chapters added. The present chapters were written, and properly so, from the viewpoint of the staff and of a professor who was helping to plan but was not one of the principal users of the product of the Council. One of the additional chapters would be written from the standpoint of the national, denominational leaders. It would show these leaders bringing their responsibilities and problems into the committees and sections of the Council. The reader would see them not only helping to plan cooperative services, but also gaining ideas and inspiration which, although not recorded on paper, made a difference in the work of the denominational staffs. The second chapter would do the same kind of thing from the standpoint of the state and local councils. And the third chapter would be written from the viewpoint of the local church and community to describe the influences which flowed out to the people there, even though many of those influences had lost their identity with their source.

Some might suggest also a chapter calling fuller attention to mistakes and weaknesses, for the Council has not been free from them, nor do the authors suggest that it has. But no one book can do everything.

Anyone who would know religious life in the United States and Canada must know the extensive cooperation which has taken place through the International Council of Religious Education, and here is the best printed source of information from which to learn about it.

FORREST L. KNAPP

Simulated Stained Glass for Amateurs

By Ruth Case Almy. New York, Harper and Brothers, 1949. 139 p. \$3.50.

Quite clearly and in detail this author instructs us in a highly technical skill. Her proof that children of junior age as well as adults can do it is to be found in the description of projects actually carried out by a group of junior boys and girls. The project was so fascinating that adults joined in. Expressions of beauty depicted in glass were found to be useful and desirable for homes as well as churches.

In addition to a worthwhile and purposeful activity, the author sets forth enough of

an appreciation for stained glass to make even the most amateur and lay person eager to enter this extensive field of religious art.

Many people will feel that such projects are too difficult to call for enthusiastic encouragement. A fair and complete reading of the book gradually changes one's mind, however, and soon a real desire to try it takes form. No worthwhile achievement comes without effort. Such will be the case with working simulated stained glass.

P. R.

The Angel Standing

By Archibald Rutledge. New York, Fleming H. Revell Company, 1948. 48 p. \$1.75.

Moving meditations on the necessity of combining the spiritual and the practical, using the figure of the Angel in Revelation that stood with one foot on the changing sea and the other on the solid land.

P.R.H.

The Church-School Teacher's Job

By Mildred Moody and Frank Eakin. New York, Macmillan Company, 1949. 233 p. \$2.75.

"The main Sunday school job now is translating the Bible into life, the thrilling, dangerous life of our century." Can the job be done, recognizing the limitations of time, budget and personnel, within which the church school teacher works? The authors say that the job can be done, and they have prepared a book which offers a good balance between theory and down-to-earth illustrations to tell how the job may be done.

A good foundation is laid in the opening chapter—"The Job Has to Do With People." The book does not ignore the central truths of the Bible—our heritage of the church, our dependence on God as Father and on Jesus Christ as Saviour. The teacher's job is so to work with people of different ages and backgrounds and abilities that these central truths have meaning and controlling power for them.

Very helpful suggestions are offered as to ways in which the teacher may learn to know the individuals in a class and preserve this knowledge in records which will enrich her teaching. Incidentally, the authors call the teacher "she"—and why not, "since the actual persons involved, are in overwhelming majority women."

A brief review can deal with only a few of the elements in this book that deserve mention. There are good suggestions on planning and conducting a class, under the unexpected title "Lessons and Sessions and Things." One wishes that more session plans were offered, including one for an older group. A project is defined as "a continuing and inclusive group activity which helps to bind together, and make more concrete, important experiences to which a study has already introduced a group, while at the same time it leads on to other related experiences"—a complicated sentence, but one that deserves thought. There are times, for example, in a brief statement on Chris-

*Wonderfully helpful—inexpensive—
designed for private or group Bible study*

The Book of the Twelve Prophets

VOLUME I

AMOS, HOSEA AND MICAH in the King James Version

with Introductions and Critical Notes by

JULIUS A. BEWER

Stiff paper covers, 80 pages, 5½ x 8½" Price \$5.50

HERE in one light, inexpensive booklet is the text (King James Version) of the books of three mighty prophets—*plus* all the helps an adult Bible reader needs to gain an understanding of what these prophets were telling their people and what message they have for us today.

Here are the helps which you will find illuminating the text:

- An Introduction on the Historical Background of the Eighth Century, B.C.
- An Introduction on Prophecy
- Introductions to each of the Books
- Outlines of the Contents of each Book
- Topical Headings and Subheadings within the Text
- Poetry set in verse form
- Prose set in paragraphs
- Modern punctuation, including quotation marks
- Footnotes containing:
 - Biographical and historical data
 - Geographical information
 - Cross references
 - Retranslations
 - Explanations to clarify the sense of each difficult passage.

ALL of these features have been prepared by one of the great biblical scholars of our time, Julius A. Bewer, Professor Emeritus, Union Theological Seminary, and author of the ever-popular *Literature of the Old Testament*.

IF you are a minister, we believe you will find it invaluable in your own Bible study, and that you will want to recommend it to your adult and young people's Bible class leaders. If you are a layman, we believe it will give you a totally new understanding of three powerful—but little-read—books.

Order your copy today. Again the price, \$5.50.

(This is the first issue in a projected Annotated Bible. No. 2 will contain the other Minor Prophets and will be published in July or August. No. 3, Isaiah, is scheduled for early Fall. Prices to be announced.)

HARPER & BROTHERS, NEW YORK 16, N. Y.

tian objectives (page 61), when one wishes that there were more emphasis on what is distinctively Christian.

Of special practical value is the handling of the "Matter of Keeping Order." Techniques are suggested and good specific illustrations are given, but the basic considerations on which techniques rest are there also.

The book is intended especially for church-school teachers, for pastors, for superintendents and others who work with teachers. This reviewer is ready to say that if you are in one of these classes, you should put this book high on your reading list for 1949.

(L.J.G.)

The Fellowship of the Saints

Compiled by Thomas S. Kepler, Nashville 2, Abingdon-Cokesbury Press, 1948. 300 p. \$7.50.

This volume is prodigious as an undertaking, comprehensive in its coverage of a particular field, and a monument to the scholarship of its compiler and editor—"an anthology of Christian devotional literature." It will serve the practical purpose of a sourcebook for all students of religion. Its primary purpose, however, says the compiler is "to help men and women of the twentieth century to attain sainthood."

In his preface the compiler reviews the definitions of a "saint" and sets his own criteria for the selection he has made: they must have "concentrated on the life of prayer and devotion" and "have left among their (prose) writings significant interpretations of the spiritual life." He also describes ten ways in which the life of a Christian saint is conditioned.

The anthology covers eight periods of church history—the patristic, the dark ages, the golden age of mysticism, and each of the centuries from the sixteenth into the twentieth. The lives and contributions of 137 saints are included, from Clement of Rome to the twenty-seven now living whose names are familiar to the Christian community of today. In each case there is a brief but concise account of the saint's life and special contribution in the light of contemporary life and thought. This serves as an introduction to the excerpt taken from his, or her, most representative writing. In addition there are appendices containing a bibliography and a chronological table and an indispensable index.

One examines this work with a mounting feeling of its value and importance. It is a twentieth century panorama of the best religious thinking, a library of religious classics, a post-canonical "Bible," an extensive collection of vignettes of spiritual geniuses, and to fulfill the compiler's main purpose, a treasury of the thoughts by which men and women have lived and will be enabled to live victoriously.

(L.J.G.)

The Common Ventures of Life

By Elton Trueblood. New York, Harper and Brothers, 1949, 124 p. \$1.00.

One sure way to become a practical atheist is to divorce religious faith from the earthly concerns of living. When the

also there experiences and life are human

by a sturdy religion secularism and eventually atheism are likely to win the upper hand. When worship ceases to be relevant to the concerns of the home, the job, and the amusement places, then sentimentalism is almost certain.

Dr. Trueblood says that religious faith draws much of its deeper meanings from marriage, birth, work, and death. Here are three common and one universal experience of men and women. Most people marry, have children, and work. All die. Dr. Trueblood says that the blighting influence of contemporary life is to reduce all these "red-letter experiences" to a dull gray, and to divorce them completely from their religious implications. Marriages are secularized, frankly by justices of the peace, unwittingly by many church traditions. Birth is only a biological process with attendant financial complications. Work is work and that's that. And when we die the doctor gives place to the mortician while the minister is called up the day before the funeral to cast a glow of sanctity over an essentially secular transaction.

Dr. Trueblood's cry is "How cheap we have made this glorious business of living! And how colorless Christian faith has faded out."

I don't know when I've read a little book with so piercing a thrust. Here is rich fare for every youth group, for every group of young adults in our churches. I deeply believe many a nominal Christian will find this book a winsome call to a living faith.

These words are written on Ash Wednesday. This book would be a means of grace to a mid-week Lenten group exploring the meaning of the Christian faith. Brother pastor, here is rich food for your next Lenten preaching program.

G.E.K.

Additional Books Received

*ADMINISTRATION OF THE MODERN CAMP. By Hedley S. Dimock. New York, Association Press, 1948. 283 p. \$4.00.

THE BIBLE IN THE MAKING OF MINISTERS. By Charles R. Eberhardt. New York, Association Press, 1949. 254 p. \$3.50.

An interpretative account of the life work of Wilbert Webster White, founder and first president of the Biblical Seminary in New York. It stresses White's primary concern that the Bible be given a basic place in the training of Christian leaders.

*THE BOOK OF CAMPING. By Robert Rudin. New York, Association Press, 1949. 152 p. \$2.00.

*THE CHURCH BUILDER. By Elbert M. Conover. New York 10, The Interdenominational Bureau of Architecture, 1948. 192 p. \$2.75.

COMICS, RADIO, MOVIES—AND CHILDREN. Public Affairs Pamphlet No. 148. New York 16, Public Affairs Committee, Inc., 1949. 32 p. \$0.20. In this pamphlet the writer looks objectively at comics, radio programs, movies, and television as they appeal to and affect children. The author reminds parents that their job calls for "sympathy with children's interests, wise management of time, and sane guidance in selection." The pamphlet gives practical helps to teachers, parents, and the community in general in considering these media in relationship to children.

*To be reviewed

THE FINANCES OF A CHURCH. By Robert Cashman. New York, Harper and Brothers, 1949. 159 p. \$2.00.

Exhaustive in its coverage of the field, detailed enough to be helpful to both minister and laymen, and providing a generous amount of case material, the author reveals as well some of the spiritual values of sound church financing.

FUN IN THE WATER. By Thomas Kirk Cureton, Jr. New York 17, Association Press, 1949. 143 p. \$4.00.

Recommended for camps and other recreation groups who are interested in swimming techniques, water sports, and water carnivals. Easy reading and well illustrated.

*IMPROVING YOUR CHURCH SCHOOL. By Robert R. Powell. Nashville 2, Abingdon-Cokesbury Press, 1949. 160 p. \$75.

*INTERGROUP RELATIONS IN TEACHING MATERIALS. A Survey and Appraisal. Report of the Committee on the Study of Teaching Materials in Intergroup Relations. Washington, American Council on Education, 1949. 231 p. \$3.00.

*JESUS AND THE DISINHERITED. By Howard Thurman. Nashville 2, Abingdon-Cokesbury Press, 1949. 112 p. \$1.25.

LETTERS TO JACK. By John W. Brush. Philadelphia, The Judson Press, 1949. 51 p. \$60.

A small gift book in plush binding, intended for young candidates for membership in Baptist churches. Written informally, it touches on the main points of doctrine and church history.

*PROTESTANT CHURCHES AND INDUSTRIAL AMERICA. By Henry F. May. New York, Harper and Brothers, 1949. 297 p. \$3.50.

*RELIGION AND EDUCATION UNDER THE CONSTITUTION. By J. M. O'Neill. New York 16, Harper and Brothers, 1949. 338 p. \$4.00.

THE SECRET OF A HAPPY MARRIAGE. By Roy A. Burkhart. New York, Harper and Brothers, 1949. 75 p. \$1.00.

Ministers who wish a gift to present to the young people whom they marry will find very satisfactory the little book Dr. Roy Burkhart has developed out of many years' experience. And incidentally they will bless the couples who receive the gift, for *The Secret of a Happy Marriage* contains the distilled wisdom of Dr. Burkhart's great ministry to youth.

SOCIAL WORK YEAR BOOK 1949. Edited by Margaret B. Hodges. New York, Russell Sage Foundation, 1949. 714 p. \$4.50.

Current edition of a year book which has been published biennially since 1929. This is a concise encyclopedia, descriptive of organized activities and programs in social work and related fields. Part I consists of 79 signed articles written by authorities on various topics alphabetically arranged according to the nature of the study. Part II is a directory of international, national—governmental and voluntary—and Canadian agencies.

STORIES OF HYMNS WE LOVE. By Cecilia Margaret Rudin. Chicago, John Rudin and Company, 1949. 96 p. \$1.25.

A new and enlarged edition of stories of favorite hymns, some for children and others for young people and adults. A good addition to all church school libraries.

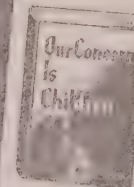
*TEACH US TO PRAY. By Charles Francis

Whiston. Boston 8, Pilgrim Press, 1949. 243 p. \$2.50.

TRIUMPHANT PERSONALITY. By Robert Clyde Yarbrough. New York, The Macmillan Company, 1949. 104 p. \$2.00. A popular treatment of the resources of Christian faith to meet the problems of everyday life.

*YOU CAN CHANGE THE WORLD. By James Keller. New York, Longmans, Green and Company, Inc., 1948. 387 p. \$3.00.

*YOUTH ASKS ABOUT RELIGION. By Jack Finegan. New York, Association Press, 1949. 192 p. \$2.00.



Our Concern Is Children

By
Irene Smith Caldwell

To insure a happy and useful future for your children, this book provides the "how." Parents, teachers, leaders in religious education will find practical aid in understanding children and guidance in meeting their religious needs. It shows ways for the church to serve the children and the home. Cloth-bound \$2.00.

Endorsement: "A product of distinction"
ANDERSON, INDIANA

The THIRD STRIKE

by Jerry Gray

This is the story of an alcoholic—brief, tragic, completely true—a story of desperation and despair. Every word attests the truth of Jerry Gray's own anguished cry—"This drinking business needs more than laws or men or doctors to solve it! It needs divine assistance. . . . It is a sickness within the soul!"

Here is a challenge to humanity and an appeal from a defeated soul—a book that cannot be ignored or soon forgotten.

"I was not able to put the book down until I had finished it all. It is a terribly dramatic story. The reader lives with the author through his periods of depression and despair."

—Dr. Douglas Horton

\$1 at your bookstore
ABINGDON-COKESBURY PRESS

What's Happening

News from Related Agencies

NEW YORK, N. Y.—Rural Life Sunday will be observed by Protestant Churches throughout the country on May 22. The observance, which has its roots in the Rogation Days of the fifth century, and which was first observed in this country in 1929, is dedicated to emphasizing the meaning of Christianity to rural life. The event is marked by an exchange of pulpits between country and city pastors, ground picnics and special church attendance by such groups as the Grange and Farmers Union, 4-H Clubs, Future Farmers, and the Farm Bureau.

A special feature of the observance is an order of worship prepared by the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education. Copies at 5 cents each (with rates on quantities) can be obtained through the Home Missions Council, 297 Fourth Ave., New York 10, N. Y.

NEW YORK, N. Y.—DR. MARK A. DAWBER, Executive Secretary of the Home Missions Council, has been named a member of a new ten-man advisory committee on Indian affairs appointed by Secretary of the Interior J. A. Krug. This committee will counsel the Department of Interior officials on program and work among American Indians. Dr. Dawber brings to the Committee an informed concern in this field.

NEW YORK, N. Y.—REV. PHILIP C. JONES, formerly one of the pastors of the Madison Avenue Presbyterian Church, on January 1 joined the staff of the World Council of Christian Education to direct publicity and promotion of the World Convention to be held in Toronto August, 1950.

NEW YORK, N. Y.—DR. STANLEY I. STUBER has resigned as Director of Public Relations for the Northern Baptist Convention to become Director of Promotion for Church World Service. Long associated with Church World Service, Dr. Stuber has served as secretary of the Board of Directors, chairman of the Audio-Visual Aids Committee, and as a member of various other committees.

New Manager for Eden Publishing House

ST. LOUIS, Mo.—On April 1 REV. ERICH E. LEIBNER, minister of the St. Marcus Church of St. Louis for the past twenty-seven years, assumed new duties as manager of Eden Publishing House of the Evangelical and Reformed Church. Mr. Leibner succeeded MR. JOSEPH P. HENNINGS who served for more than 31 years. Eden Publishing House was established in 1896 as the printing and publishing agency of the former Evangelical Synod of North America. It has been in continuous operation at 1724 Chouteau Avenue in St. Louis since that time.

Summer Conferences for Leaders

Sponsored by the International Council

CHICAGO, Ill. A new summer training enterprise has been added to the ones already sponsored by the International Council of Religious Education—a Religious Drama Workshop to be held at Green Lake in cooperation with the Northern Baptist Assembly. The International Council no longer conducts youth camps or leadership training schools of the types it held many years ago, since these functions have been taken over by the denominations and the state councils. It does, however, conduct several specialized conferences for selected groups of leaders. These conferences are of a pioneering type, and their influence is felt in the resulting programs of denominations, councils and local churches. Information concerning the dates and places of these meetings and those eligible to attend is given below:

Conference on Cooperative Christian Education

Open to national, state, county and city secretaries with responsibility for religious education activities. Its purpose is to give an opportunity for these persons to discuss with the staff of the International Council of Religious Education the community cooperative program of Christian education.

Conference Point Camp, Williams Bay, Wisconsin, June 17-20. Group invited by Dr. ROY G. ROSS.

Association of Council Secretaries

The annual meeting of executives and staffs of state, county and city councils of churches and Christian education, and executives and staffs of national interdenominational agencies. The Conference theme is "Implications of the Amsterdam Covenant."

Conference Point Camp, Williams Bay, Wisconsin, June 22-25. For further information write REV. JOHN B. KETCHAM.

Fourth Annual Workshop for Directors of Religious Education

A national conference for local church directors of Christian education. Those attending are divided into seven work groups to discuss matters of special concern to directors.

Conference Point Camp, Williams Bay, Wisconsin, July 24-30. For further information write REV. LEE J. GABLE.

Christian Adult and Missionary Conference

Sponsored by the United Christian Adult Movement for leaders who carry area responsibility for missionary education or adult

work. Courses and addresses in religious education for adults and in missions. Open registration.

Conference Point Camp, Williams Bay, Wisconsin, July 24-31. For further information write REV. RICHARD E. LENTZ.

Religious Drama Workshop, 1949

Open to all interested in religious drama as used in the local church. The workshop will give guidance in the techniques of religious drama, through intensive study, rehearsal, and counseling under the leadership of recognized drama experts. Director, Miss Amy Goodhue Loomis.

Green Lake, Wisconsin, August 7-18. For folder write to Miss HELEN SPAULDING.

Regional Youth Conferences

Seven United Christian Youth Movement Regional Conferences will be held across the country, directed by members of the staff of UCYM. Open to young people who are leaders in denominational or interdenominational youth work. For further information, see the inside front cover page of this issue.

Sixth International Workshop in Audio-Visual Education

Intended mainly for staff members of denominations and interdenominational agencies and others responsible for audio-visual education, but open to a limited number of local church leaders. Deals with problems of production, distribution, evaluation and administration.

Green Lake, Wisconsin, August 29-September 5. For folder write to Miss PEARL ROSSER.

All persons named above as sources of information should be addressed at the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois.

Churches Help DP's

NEW YORK, N. Y.—The churches of the United States and Canada are assisting in the placement of Displaced Persons who have been in crowded DP camps since the end of the war. Eighty per cent of the DP's are Christians, a good proportion being Protestants. Individuals, groups of individuals, or churches may sponsor the coming of such persons to communities which can offer them employment and housing. For further information and application blanks write to the Committee on Displaced Persons, Church World Service, 214 East 21st St., New York 10, N. Y.

Council Happenings

ST. JOSEPH, Mo.—The installation service for the REV. GEORGE WILSON as the new Executive Secretary of the St. Joseph Council of Churches was held Sunday evening, January 30, at the First Baptist Church. Dr. R. PARK JOHNSON, President of the Kansas City Council of Churches, was the speaker. Mr. Wilson was formerly associate executive and acting executive secretary for the Kansas City Council.

CINCINNATI, Ohio—The Council of Churches of Greater Cincinnati last January announced the appointment of REV. B. BRUCE WHITTEMORE as Consultant in the Department of Social Service. In his position, Mr. Whittemore will be responsible for the organization, administration and total program of social service promoted through the Council of Churches. The REV. KEMPER G. McCOMB is the Executive Secretary of the Council.

COLUMBUS, Ohio—At the meeting of the Assembly of the Ohio Council of Churches on January 31st, Dr. B. F. LAMB was unanimously elected president of the Ohio Council of Churches for three years. He has served as Executive Secretary for a period of twenty-nine years and helped to organize the Ohio Council of Churches. The purpose of this change of title is to afford Dr. Lamb more time to promote and carry through the proposed Temple of Goodwill to be built in

Columbus. An Associate Executive will be employed to share with him the direction of the ongoing program of the Council.

Mr. L. J. TABER was elected chairman of the Assembly and CHARLES F. JOHNSON, Treasurer of the Council for a period of one year.

AKRON, Ohio—The Council of Churches of Akron and Summit County held an outdoors service Easter morning in the Rubber Bowl. A dramatic presentation of the Easter story was given by the Wingfoot Players of the Goodyear Tire and Rubber Company. This service was given as a unified testimony of "Our Faith in a Common Risen Lord."

The Council also promotes an observation school for vacation church school leaders during the month of May. Miss FLORENCE MARTIN of Dayton is supervisor of this school. REV. ALBERT B. DENTON is executive secretary of the Akron Council.

ST. PAUL, Minn.—Working through the State Council of Churches, the St. Paul Council of Churches of which the REV. ALTON M. MOTTER is Executive Secretary, is now conducting a children's worship service at the Gillette State Hospital for Crippled Children. Ministers of St. Paul are aiding in this opportunity to guide the religious development of handicapped boys and girls.

Preparations are now under way for the 25th anniversary of the weekday church school movement in St. Paul. The committee in charge has selected the theme, "A Seed Grows in Christendom."

RICHMOND, Va.—DR. MINOR C. MILLER of Bridgewater, has been named Executive Secretary of the Virginia Council of

Churches, succeeding Dr. HENRY LEE ROBINSON. Dr. Miller has served as Director of the Council's Department of Religious Education and as Associate Executive Secretary. He was for nearly twenty years Executive Secretary of the Virginia Council of Religious Education, before that body was merged with the State Council of Churches in 1944. Under his leadership Virginia has developed a wide-spread system of weekday religious education. Dr. Miller is a minister of the Church of The Brethren.

BURLINGTON, Vt.—The Vermont Church Council's Board of Trustees has announced the employment of REV. GEORGE WEISS of Northfield to assist the Executive Secretary, REV. STANLEY HYDE, in the field of finance. Mr. Weiss will assist in raising funds for the regular work of the Council and especially for the Summer Projects program. Miss CLEO DUNCAN is Associate Executive and Director of the Summer Projects.

Last year the Vermont Projects were carried on by fourteen college and seminary students. In twenty neglected areas they held vacation church schools, supervised recreation, health work, creative crafts, youth programs, and church services, giving leadership to all ages.

MISS JEANNE ROOT, Miss EILEEN DAUGHTERTY and Miss MARY ELIZABETH MASON are weekday religious education teachers employed by the State Council. These three full-time religious education workers teach character education, conduct weekday religious education on dismissed time, call on families, and give community-wide leadership in remote and isolated unchurched neighborhoods.

WILLIAMSPORT, Pa.—The Council of Churches of Williamsport, and Vicinity has called the REV. HOWARD R. GOLD, D.D., as part time executive of the Council. Dr. Gold was the pastor of St. Paul's Lutheran Church in Williamsport for eight years, from which position he recently retired. He held former

The Best Way to Learn to Teach Religion NEW YORK UNIVERSITY SCHOOL OF EDUCATION

JULY 5—AUGUST 12, 1949

An intensive course conducted at the Riverside Church in New York City with Laboratory centers in other Metropolitan Churches, consisting of:

A DEMONSTRATION-OBSERVATION AND LABORATORY SCHOOL IN RELIGIOUS EDUCATION—Observe thoroughly trained experts at the Riverside Church teaching children of the age level in which you are interested. Learn to teach religion in actual church vacation schools in Metropolitan Churches. The student is placed in a selected church vacation school, where he teaches under supervision of experts.

A WORKSHOP-PRACTICUM IN THE CHURCH VACATION SCHOOL—Study of objectives, processes, methods, curriculum organization, administration and evaluation of results. Discussion of what has been observed in demonstration teaching, and the student's laboratory teaching experience.

Non-sectarian, Christian religious teaching with emphasis on observable outcomes in Christian personality.

Prerequisites: Educational Psychology and Principles of Religious Education (or their equivalent). Group limited—apply now. (Living accommodations available on application.)

For full particulars, write to:
CHAIRMAN

Department of Religious Education
SCHOOL OF EDUCATION

NEW YORK UNIVERSITY
55 Washington Square
New York 3, N. Y.

Third Year WORKSHOP IN RELIGIOUS EDUCATION

July 5 to July 27

1949

TUFTS COLLEGE SUMMER SCHOOL

(Suburban Boston)

Laboratory School

Workshop in Creative Teaching

Courses in Bible and Religion

Problems of Teaching Seminar

College and graduate credit

For information write

JOHN M. RATCLIFF, Dean

Tufts College School of Religion

Medford 55, Mass.

GRADUATES OF HIGH SCHOOLS

and others now engaged in Religious and Social Service who did not complete their college work are invited to enroll in

Schauffler College of

Religious and Social Work

FOUR YEAR COURSES LEADING
TO THE DEGREE OF BACHELOR
OF SCIENCE IN EITHER FIELD.

Scientific Method
Christian Purpose
High academic standards
Supervised Field Work

During 1948-49 students representing fifteen religious bodies came from 18 States, Hawaii, Panama, British West Indies, Canada, Hungary, Lebanon, India, China and Japan.

COSTS MODERATE

Increasing demand for Schauffler graduates
Sixty-third year begins
Wednesday, September 14, 1949

For further information, write:

George P. Michaelides, Ph.D.,
President

5115 Fowler Avenue, Cleveland 4, Ohio

pastorates in Madison, Wis. and New Rochelle, N. Y.

Under the leadership of Dr. Gold the Council of Churches is laying extensive plans for developing the several aspects of interdenominational effort through twelve departments and committees. A very successful Christian education training school was conducted with the Rev. HOYT L. WHITEHEAD as dean recently. This school is jointly sponsored by the Lycoming County Sabbath School Association and the Council.

IRWIN, Pa.—The Westmoreland County Council of Christian Education's monthly paper, the *County Staff News*, recently commended two teachers for fifty years of service to the Sunday school. Mrs. ALVIN S. JOHNSTON of Vandergrift, Pa., has served as a teacher in the Sunday school of that

city since January 1, 1899. The Pennsylvania State Council of Religious Education will award Mrs. Johnston a 50 year medal at the state Sunday School Convention this year.

MR. WILLIAM C. SMITH has spent fifty years as a teacher, thirty-five of those years as Sunday school superintendent in the First Presbyterian Church in New Florence, Pennsylvania.

WICHITA, Kan.—The Wichita Council of Churches at its recent Council Dinner held a panel discussion, "Laymen Look at the Program of Their Church." The four participants in the panel presented the financial program, the evangelistic program, the educational program, and the youth program of the church from the layman's point of view. DR. WALTER H. UPTON is Executive Secretary of the Wichita Council.

SYRACUSE, N. Y.—Over 500 young people from various parts of New York state assembled in Syracuse in February for the 26th Annual New York State Conference. Eighteen discussion groups and seminars were held with leaders from all parts of the state participating. The theme of the conference was, "What Seek Ye?" Youth leaders and advisers alike voiced the opinion that this was one of the best conferences New York state has held. Miss Betty Jean East, a senior at Cornell University, was elected president.

The Young Adult conference of New York State Council of Churches will be held in Rochester April 29-May 1.

New Cooperative Camp Books Out

CHICAGO, Ill. The first lesson material for camps to be published through the Cooperative Publishing Association is a junior camp unit, ready about April 15. The leader's guide is *Discoveries in God's World*, by Mildred Grater, 95 pages, \$1.00; the pupil's book is *My Camp Book for Discoveries in God's World*, 32 pages, 25¢. These are published by the Elgin Press and are available through denominational book stores.

Death of Mrs. H. C. Munro


CHICAGO, Ill.—Mrs. Vera Segur Munro, wife of Rev. Harry C. Munro, died on March 23, in Fort Worth, Texas, after a long illness. After eighteen years of service on the staff of the International Council of Religious Education, Mr. Munro resigned in April, 1948 to become Professor of Religious Education at the Brite College of the Bible, Texas Christian University, Fort Worth. He had served on the Council staff since 1930, being successively Manager of the Toronto Convention, Director of Field Work, Director of Adult Work and Family Education, and finally Director of Educational Evangelism. For several years he served also as minister of the First Congregational Church in Lockport.

The Munros were married in 1912, while Mr. Munro was still a student. For two years they lived in Alaska, where Mr. Munro was a missionary for the American Christian Missionary Society, and then in the state of Washington where Mr. Munro held a pastorate and later taught at Spokane University. From 1919-1923 Mr. Munro taught at the University of Oklahoma, and from there went to the United Christian Missionary Society where he served in various capacities until coming to the International Council.

Mrs. Munro was an active and effective worker in all phases of church service. She was an ordained minister of the Disciples of Christ and on occasion took over her husband's pastoral and preaching duties during his absences. During the Lockport ministry she served as Director of Religious Education, director of the choir, and occasionally as preacher. Due largely to the community-wide services of both Mr. and Mrs. Munro the church is now completing a fine new building, the chapel of which is to be known as the Vera Munro Memorial Chapel. She was co-author with Mr. Munro of two books in the field of religious education, and did other writing in this field.

The Munros have four children: Mrs. Anna Laura Gehhard of Litchfield, Minnesota, Mrs. Virginia Hanson of Fort Worth, Mrs. Robert Heitsman of Lockport, Illinois, and Harry S. Munro, a student at the University of Illinois. The Munro home has been an outstanding example of family fellowship, Christian devotion and hospitality. Through her home and through her active Christian service Mrs. Munro has left an indelible influence of righteousness on the lives of untold hundreds of people. The Rev. John B. Ketcham of the Council staff attended the funeral, held March 26, as a representative of the International Council of Religious Education.

GOWNS
PULPIT-CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
W. J. LEYBAUM
7 WEST 30 ST. NEW YORK 18, N.Y.

THE RELIGIOUS
FILM ASSOCIATION

An official interdenominational service agency

WE believe that the "RFA" has the most comprehensive library of carefully selected religious films now available. New films are constantly being added. Our latest releases:

Answer for Anne I Am With You Creation

Order from the nearest RFA library:

- NEW YORK 35 W. 45th St.
- CHICAGO 206 S. Michigan St.
- SAN FRANCISCO 351 Turk St.
- DALLAS 3012 Maple Ave.
- PITTSBURGH 209 Ninth St.
- PHILADELPHIA 1505 Race St.
- ST. LOUIS 2722 Pine Blvd.

THE RELIGIOUS
FILM ASSOCIATION
INC. 45 ASTOR PLACE
NEW YORK 3, N. Y.



1000 Rooms—1000 Baths
\$3.50 to \$6.00
single

New York's
Friendliest Hotel
WHERE YOUR COMFORT
COMES FIRST
Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1,000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria. Quiet, yet within 3 minutes of the shopping district. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet 1.
Single room with bath from \$3.50
Double " " " " " \$5.50
Prince George
Hotel 14 East 28th St.
New York 16, N.Y.
Charles F. Rogers, Jr., Manager

Current Feature Films

Estimates prepared by Independent Filmscores

Films possible (but not necessarily recommended) for:

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Act of Violence (MGM) Van Heflin, Janet Leigh, Robert Ryan. *Melodrama*. Veteran, to all appearances respected and happy in his postwar business and marriage, suddenly realizes he is being trailed with murderous intent by lone survivor of a group of fellow prisoners in nazi camp whose plan to escape he revealed to guards, and whose death has secretly burdened his conscience. There ensues a panic stricken flight which leads him to seek aid from the underworld, and which ends not by logic but by accident. . . . Directed (by maker of "The Search") for the utmost in suspense and terror. Regrettably, the moral dilemma becomes completely confused, underworld sequences are degrading. **M**

Bomba, the Jungle Boy (Mono.) Peggy Ann Garner, Johnny Sheffield, Onslow Stevens. *Melodrama*. Mysterious white boy living alone in jungle comes to aid of stranded travelers (photographer, his young daughter and party) beset by locust plague, lion stampede, etc. . . . To an obvious juvenile story are added excellent authentic shots of wild animal life for a rather stilted production, good, however, for family consumption. **M, Y, C**

Canadian Pacific (Fox) Victor Jory, J. C. Naish, Nancy Olson, Randolph Scott, Jane Wyatt. *Melodrama*. At entrance to Canadian Rockies, opposition to extending of the first trans-Canada railway is stirred up among settlers by fur dealer bent on maintaining his dominance of the economic picture. . . . What should have been a stirring film is rather so utterly predictable as to be unintentionally funny. Goes out of the way to prove that violence is the better way to deal with opposition. Nice scenery. **M, Y**

Family Honeymoon (Univ.) Claudette Colbert, Fred MacMurray. *Comedy*. The three obstreperous children of a young widow render their mother's honeymoon with second husband anything but a quiet, happy affair when circumstances make it necessary that they be taken along. . . . Things happen as fast and furiously as in a "domestic" comic strip, and just as witlessly. *Good fun*. **M, Y, C**

† **Joan of Arc** (RKO) Ingrid Bergman, José Ferrer, Gene Lockhart, Francis L. Sullivan. *Drama* following the Maid of Lorraine from her first attempt to win an audience with the Dauphin through her triumphs, her disillusionment, her trials for heresy to death at the stake. . . . A magnificent spectacle in technicolor, revealing its huge cost in the fabulous costumes and sets, the crowded sequences whose creation has entailed minutest research. In all the magnificence, however, much of the human element is lost; the film presents mainly stilted figures in a broad historical pageant, but a stupendous one. Gory battle scenes and the burning at the stake render it unsuitable for children. **M, Y**

John Loves Mary (War.) Edward Arnold, Jack Carson, Wayne Morris, Patricia Neal, Ronald Reagan. *Comedy*. Efforts of a

sergeant, just returned from four years' service abroad, to keep fiancée, determined on an immediate wedding, from knowing

that he has married an English girl so she can immigrate, divorce him and marry his best friend—who has changed his mind and married someone else. No matter what device the sergeant hits on, his girl's senator-father destroys it by his "influence," the army brass being particularly eager to please him. . . . An almost literal filming of the play on



1000-watt
Professional Model

Put New Life Into Church Programs with Visual Teaching

Church programs take on new interest when they are augmented by beautiful, inspirational visual programs of color slides and religious filmstrips. And, these can be shown at their best with the finest of S.V.E. projectors, the Professional Model, 1000-watt Tri-Purpose Projector, now ready for delivery. Takes 2"x2" slides, single and double-frame filmstrips.

The World's Largest Library of Religious Slides and Filmstrips

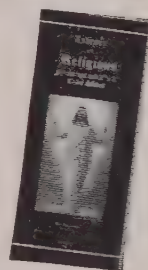
The S.V.E. Slide and Filmstrip library is the largest in the world—it covers the entire field of religion. All subjects have been selected and approved by leading religious educators.

Write for your free copy of the new Religious catalog. Address Dept. RE-4.

SOCIETY FOR VISUAL EDUCATION, INC.

A Business Corporation

100 EAST OHIO STREET • CHICAGO 11, ILLINOIS



"LIFE OF Joseph"

FIVE BEAUTIFUL COLOR FILMSTRIPS

1. JOSEPH SOLD INTO EGYPT
2. FROM PALACE TO PRISON
3. JOSEPH'S DREAMS COME TRUE
4. JOSEPH MAKES HIMSELF KNOWN
5. THE FAMILY REUNITED

Order from your church supply house or send to

Cathedral Films

The beloved story of Joseph, the shepherd boy who became ruler of Egypt, now can be taught with new effectiveness through these five filmstrips produced by Cathedral Films. The Old Testament story is vividly and authentically presented in full color photographs. Children will learn with delight. Adults will enjoy seeing the all-time favorite story of Joseph and his coat of many colors.

Each colorstrip	\$5.00
All 5 colorstrips	\$22.50
Black & white strip	\$3.00
All 5 b & w strips	\$12.50

1970 CAHUENGA BOULEVARD, HOLLYWOOD 28, CALIFORNIA

which it is based, film is *frantic farce* throughout, with some good spots of satire on self-important officers, politicians. **M,Y**

The Kissing Bandit (RKO) Kathryn Grayson, J. Carroll Naish, Frank Sinatra. *Comedy*, with songs. Timorous young man returns from Boston to pioneer Spanish California to find that his dead father's legacy is leadership of bandit gang, proceeds to take over, fearfully at first but more enthusiastically after first robbery has as its victim the beautiful daughter of the governor. . . . There were possibilities here, but they have been wasted in a *feeble story feebly done*. Plot goes by fits and starts, becomes weary long before the end, while synthetic accents render dialogue almost unintelligible. **M,Y**

Miss Tatlock's Millions (Par.) Ilka

Chase, Barry Fitzgerald, Wanda Hendrix, John Lund, Monty Woolley. *Comedy*. Hired to protect bibulous guardian who has "lost" the feeble-minded heir he was supposed to keep hidden out in Hawaii but must now produce for a will-reading—small-time Hollywood actor agrees to pose as the missing youth, creates havoc among conniving relatives when he appears, falls in love with supposed sister and miraculously recovers senses. . . . Good acting and directorial talent wasted on a story in the *worst possible taste*, in which imbecility, a suggestion of incest and vast drinking propensities are presented as material for riotous farce. **M**

Mother Is a Freshman (Fox) Van Johnson, Betty Lynn, Rudy Vallee, Loretta Young.

Comedy about a youngish widow who, to get around temporary financial embarrassment, accompanies daughter to college to make use of family scholarship, complicates daughter's dream life by winning the affection of adored English professor. . . . A *very frail, very foolish* plot, decorated by very handsome people and fabulously elegant costumes. **M,Y**

No Minor Vices (MGM) Dana Andrews, Louis Jourdan, Lilli Palmer. *Comedy*. Piqued when prosaic doctor casually analyzes him and his art, neurotic, debonaire artist carries on campaign to prove the doctor is not equal to holding his own attractive wife. . . . Pseudo-artistic, self-conscious attempt at sophisticated cleverness spin frail theme out to tedious lengths. **M**

South of St. Louis (War.) Dorothy Malone, Joel McCrea, Zachary Scott, Alexis Smith. *Melodrama*. Their ranch destroyed by "Yankee guerillas" early in the Civil War (on the Texas border!), three young men set up profitable, thrilling business running guns from Mexico through the Union blockade. In the end, one has been spoiled by wealth, one disillusioned but redeemed, the other, who joined the Confederate army, justified—and the two latter go back to rebuild the ranch. . . . Plenty of *violent technicolored action* in the most dashing western tradition. Unbelievably distorts Civil War history. **M,Y**

Undercover Man (Col.) Nina Foch, Glenn Ford. *Melodrama*. Treasury agents take over when law is unable to corner crime syndicate leaders, by patient checking, and after violence repeatedly removes potential sources of information, succeed in building up income tax evasion charges that hold. Based upon Capone case of early '30's. . . . Done on documentary pattern, film is unsensational, convincing, realistic. **M,Y**

The Walking Hills (Col.) William Bishop, Edgar Buchanan, Ella Raines, Randolph Scott. *Melodrama*. Group of renegades in Mexico, many of them refugees from the law and one of them a disreputable detective, cross border to seek gold rumored to have been buried with wagon train years before. In Death Valley setting, their mutual animosity disrupts operations, and a violent sand storm has the final word. . . . Stark duneland setting is impressive, and incidental folk ballads by Josh White are pleasing. Realistic, but because most of the characters are despicable, one views what happens with little sympathy. **M,Y**

The Sun Comes Up (MGM) Claude Jarman, Jr., Percy Kilbride, Jeanette MacDonald. *Drama*. Appealing orphan from country home worms his way into heart of widowed concert singer who has fled to mountains to indulge grief over death of young son, gives her reason for resuming normal life and career. . . . Southern mountain setting, in technicolor, is beautiful. Story is sentimental, cut to formula, but with its heart in the right place, the eternal virtues set forth. **M,Y,C**

A Woman's Secret (RKO) Melvyn Douglas, Gloria Graeme, Maureen O'Hara. *Melodrama*. Frustrated singer transfers own ambitions to undeserving girl, tries to shape her life for her, even to the point of protecting girl's reputation by saying she herself caused the gunshot wound which sent her to the hospital, and of refusing legal aid. . . . Care and expense usually reserved for "quality" productions has been expended on a *queer, unmotivated mixture* of psychological and detective fare. Your reaction at the end. "Why bother?" **M**

☆ A Complete Source for DVBS Daily Vacation Bible School VISUAL AIDS

CHURCH-CRAFT

• Slides

Hundreds of beautiful full-color scenes of Bible Stories—actual color slides on the Holy Land—Hymnslides—Picture Map-slides.

• Filmstrips

"Ten Commandments-Visualized"—Bible Stories—Stewardship.

• March of Truth Bible Films

A series of black and white sound motion pictures of high professional standards.

• Story-Views

Three-dimensional full color pictures, each with descriptive story, arranged in complete story sets covering Bible, travel and nature subjects.

Whether your requirements are for slides, filmstrips, motion pictures or 3-dimensional pictures, each combines the high quality for which Church-Craft has consistently earned the praise of both clergy and teachers everywhere.

CHURCH-CRAFT 
Pictures

3312 Lindell Blvd.
St. Louis 3, Mo.

Ask Your Visual Aids Dealer
For Descriptive Literature
Or Write Direct

Films for church use

Films on the World Church

World Council of Churches . . . Amsterdam, 1948. .

Motion Picture, 16mm, black and white, sound. Running time, 22 min. Rental, \$8.00. Distributor, United World Films, Inc., 1445 Park Ave., New York 29, N. Y. and branches. Activities of the first World Council of Churches Assembly held in Amsterdam, August 22 to September 4, 1948. An interesting film showing the highlights of the meetings, world personalities, and providing something of the spirit of this great meeting.

World Council of Churches . . . Amsterdam, 1948.

Filmstrip, black and white. Sale price, \$2.00. United World Films, Inc. Taken from the motion picture of the same title.

Amsterdam—'48.

Filmstrip, color, 63 frames, with reading script. Sale price, \$4.00. Order from the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Scenes of the Assembly in action, including the locale and some of the personalities.

Visual Materials for Vacation Church Schools

These materials supplement the list for use with some of the Cooperative Vacation Church School Texts as listed in the April, 1948 *International Journal of Religious Education*.

For the following courses:

Exploring God's out-of-doors (Primary)

Working with God in His World (Primary)

Understanding God's World (Junior)

Discovering God in the Beautiful (Intermediate)

16mm Motion Pictures

The National Science films by *Coronet Films* include the following. From Coronet Films, Coronet Bldg., Chicago 1, Illinois:

The Growth of Flowers
Our Animal Neighbors
Mammals of the Western Plains
Camouflage in Nature Through Pattern Matching
Camouflage in Nature Through Form and Color
Birds of the Countryside
Birds of the Woodlands

The *Encyclopedia Britannica Films* have the following. From *Encyclopedia Britannica Films*, Wilmette, Illinois.

Robin Redbreast
Gray Squirrel
Black Bear Twins
Farm Animals
Common Animals of the Woods
Autumn on the Farm

Winter on the Farm
Spring on the Farm
Summer on the Farm
Plant Growth
How Nature Protects Animals
Living Earth Series—
Birth of the Soil
This Vital Earth
Arteries of Life
Seeds of Destruction
Conservation of Natural Resources

A *Cathedral* film partly in color and animation, is "Festival of Spring." Sound. Running time, 14 min. Rental, \$7.00. Available from Religious Film Association or denominational publishing houses.

Filmstrips

Encyclopaedia Britannica Films have the following subjects in black and white, \$3.00 each, of the same titles as the motion pictures listed above:

Gray Squirrel
Black Bear Twins
Common Animals of the Woods

The *Elementary Science Series* of the Jam Handy Organization, 2821 E. Grand Blvd., Detroit 11, Ohio, contains the following subjects:

"Basic Bird Study," 6 black and white subjects at \$4.50 each
"Our Earth Series," 5 black and white subjects at \$4.50 each
"The Sky Series," 7 black and white subjects at \$4.50 each
"Water Life Series," 7 color subjects at \$6.75 each

Primary Grade Materials of the Audio-Visual Division of Popular Science Publishing Co., 353 Fourth Ave., New York 10, N. Y.: "On the Farm with Tom and Susan," 6 black and white subjects at \$3.00 each.

The Two Thousand Years Ago Series (for sessions dealing with relations to people) See below.

2 x 2 Slides

The following slides are for rent from the Methodist Publishing House:

"My Father's World," 72 color slides; rental \$1.00
"Not by Bread Alone," 49 color slides, with script; rental, \$1.00
"Our Animal Friends," 30 color slides, with script; rental, \$1.00
"Sky-Born Music," 50 color slides, with script; rental, \$1.00
"Such Wonderful Things," 16 color slides, with script; rental, \$1.00
"We Hear Thy Voice," 51 color slides, with script; rental, \$1.00

For these Primary Courses:

Bible Homes and Homes Today

Child Life in Bible Times

Learning from Jesus

Filmstrips

The *Two Thousand Years Ago Series*, available from the United World Films and denominational publishing houses. Cost, \$10.50 for the set. Same titles also available as motion pictures.

The Home (2 parts) The Day's Work
The School The Synagogue
The Traveller

Selected by Donald R. Lantz*

Another filmstrip, *When Jesus Was a Boy*, in color, \$5.00, is available from the Society for Visual Education and from denominational publishing houses. It may also be obtained in slides from Visual Education Service, Yale Divinity School, 409 Prospect St., New Haven 11, Conn.

2" x 2" Slides

The following *Providence Lithograph Company Sets* are available from the Religious Film Assn. and denominational houses:

"Bible Customs, Part I"—worship, school, festivals, story-telling, family life. 9 color slides, \$4.50.

"Bible Customs, Part II"—travel, home, food, vocations. 9 color slides, \$4.50.

For these Junior and Intermediate Courses:

Discovering the Lands of the Bible

Our Living Book

16mm Motion Pictures

In the Lord's Footsteps. A series of color reels of significant places in Palestine related to events in Jesus' ministry. Write to Library Films, Inc., 25 West 45th St., New York 19, N. Y. for sources and cost of material.

2" x 2" Slides

Pathways of Jesus. 38 color picture map slides. Produced by Church Craft. Write to your denominational publishing house for information as to purchase or possible rental.

Jesus' Childhood; Jesus' Ministry; Jesus' Last Days. Sets of colored slides of geographic places of significance in the life of Jesus. Write to your denominational publishing house for information.

The Story of the English Bible: What Lies Back of Our Bible. Colored slide sets available from the Methodist Publishing Houses. Rental, \$1.00 each.

FILMSLIDES FOR EVERY OCCASION

→ Bible Lessons—Evangelistic Sermons
→ Illustrated Hymns—Thrilling Mission Stories
→ Life of Christ—Great Paintings
→ Special Programs—Easter—Christmas
→ Alcohol and Tobacco Education
VISUAL AID SUPPLIES—WRITE FOR CATALOG
BOND SLIDE CO., Inc., Dept. RE
68 West Washington St., Chicago 2, Ill.

Filmstrips for Vacation Church School

"Happy Times at Home"
"Friends Who Help Us"
Each, \$2.00

23 subjects now available—black
and white and color
Write for free illustrated
catalog

order from your
visual aids dealer

Church Screen Productions

P. O. Box 1821 — St. Louis, Mo.

* Assistant Director, Department of Audio-Visual and Radio Education. International Council of Religious Education.

Editorials

Is It Lay Leaders or Nothing?

THE MODERN CHRISTIAN education movement got its start in a lay movement, the Sunday school. For its first century, say, it was predominately that. Then the movement began to come under the professional leadership of ministers and experts in various fields. We are right now in the midst of another change in emphasis, with the lay worker taking a larger place than before. The Des Moines International Convention in 1947 set a seal on this new emphasis by centering its program in the lay leader.

As one of those leaders honored at the Convention for long and faithful service put it, "The Sunday school is the greatest (lay) organization ever known to the church in any period of its history." This is a fact we constantly forget. It stands out when we ask how our mere handful of professional workers would handle the fifteen million pupils in Sunday school next Sunday if the million and a half lay workers decided to stay in bed or go fishing. They would be as helpless as the officers of the Allied forces would have been if the private soldiers had decided they did not care for a free tour of the Normandy beaches on a certain June day not so long ago. The plain fact is that Protestant Christian education in any foreseeable future—as we all say when our prophetic gift for accuracy fails us—will succeed or fail according to the numbers and quality of its lay leadership. It is lay leaders or nothing.

In considering this, a number of things are clear.

Progress is going to depend not on choosing the lay leader or the professional to the exclusion of the other, but in finding an effective way of relating the two to each other so as to get the maximum results from both.

Too often we have avoided the need of finding this way of using both by pushing the lay leader to one side. In national and regional boards whose predecessors were largely lay people we proceeded all too rapidly to substitute groups of professionals. And in local churches where it is decided to employ a paid director, a similar error is too often made. In church after church the paid worker takes over numerous things that the volunteers formerly did, and so saves them the trouble. The net result is that less work

gets done, even though some of it is done more wisely.

In one church the director decided that he could not call a special workers' planning conference at the beginning of his second year because he would be tied up with other duties when the time came around. The fact was, that such a conference had been carried through by the lay folk for several years before he was employed. His coming had meant more idle people and less work getting done. Some churches make a practice of employing students part time to teach their important classes, thus denying their own people the growth of doing things themselves and their pupils the benefit of older leaders who are a part of the long-term life of the church and community.

Employed leadership, in the local church and in a larger area, is at its best when it is used to motivate and mobilize lay people, train them for the work they can do best and see that they get into it, and then to stand by to help them grow in their new tasks.

In this way we can have lay leadership and everything.

There Must Be a Reason!

FROM TIME TO TIME we see arguments by publishers who accept advertising for alcoholic beverages, telling why they do so. Usually the arguments start from the fact that they have been attacked for this policy. But similar prominence is not given to those publishers who refuse such advertising. (Probably most of us defend ourselves most vigorously when the sword of a vigorous opponent appears in our path.)

Perhaps the strongest case for refusing such advertising and its accompanying high financial returns lies in the character and quality of the magazines that refuse. And saying this is not to belittle the admitted editorial excellence of some of those that accept. When an impressive array of publications, by announced policy, exclude such advertising, there must be a reason. *Saturday Evening Post*, *Ladies Home Journal*, *Good Housekeeping*, *National Geographic*, *Etude* have not become what they are without reasons for their policies. The several hundred other publications—trade, professional, educational and religious—that also refuse such advertising, also have their own good reasons. To this list must be added an impressive array of newspa-

pers: *Chicago Daily News*, *Des Moines Register-Tribune*, *Minneapolis Star-Tribune*, the *Christian Science Monitor*, *Kansas City Star-Tribune*, the 21 dailies in 19 cities of the Gannett chain, 150 other dailies, and 1,780 weekly papers.¹

Temperance education has its difficulties these days, along with its resources and gains, but here are nearly 1800 separate decisions, affecting more than that many publications, some with circulations running well into the millions—decisions made by men and women, very few of whom, if any, ever were connected with what we call "the temperance cause." And in so deciding some of them paid enormously in revenue for their stand. When one magazine that accepted such advertising received \$9,000,000 for it in 1948 we know something of what these others gave up. There have not been many gifts of such proportions to the treasuries of temperance agencies, one ventures to guess!

There must be a reason, many reasons, hard-headed, idealistic, deeply rooted in a Christian concern for human welfare, underlying the policy of refusing liquor advertising. And it is in the validity of these reasons and their appeal to intelligent and high-minded citizens that the temperance movement may find one of its strongest foundations upon which to build.

A Meditation at Morning Devotions

GERALDINE goes to the hospital today, doesn't she? It will be hard on Cynthia to take her sister there and come back to the empty room at home. We will have them both in our minds and prayers."

Every morning brings in the day when someone goes to the hospital, some in gaiety and confidence, others doing finally that which has reached out of the dark for a long time and claimed them in a grim anticipation. Again, one person must march up today to a decision upon which the future spins. Fronting another is a joy that will test and, who knows? transform him. Facing the myriad and varied mysteries of each unknown day, we all go somewhere today.

Lord God, keep me sensitive each morning to the purposes with which my fellow men make this daily pilgrimage into life. Mingle thou their hopes and resolutions with my own. Touch and enlighten my imagination so that through it they and I may, in a redeeming degree, become one. In the name of One who made the joys and tragedies of our humanity his own.

Amen.

¹ Information from *The Union Signal*, February 26, 1949.



Ministers come in **ALL SIZES...**

... and their lives are individual in their needs and wants. Ministers particularly have many extraordinary problems with regard to unforeseeable sickness and accidents.

**and HERE IS A NEW "CUSTOM-BUILT INSURANCE POLICY"*
TAILORED TO YOUR OWN INDIVIDUAL NEEDS!**

IT COVERS:

Disability at Home
Disability in Hospital
Disability caused by Accident
Disability caused by Sickness

IT PROVIDES:

Hospital care
Nursing
Surgery
and for your whole family, too!

We have developed a brand new type of Health and Accident Insurance, **THE ADVANCE POLICY**, designed for ministers and their families—with the radical new innovation of a graded premium cost—issued in units—the cost is based on your age at time of issuance of policy. The basic \$75 unit, ranging from \$4.50 a quarter for a man under 30 to \$8.25 if he waits until 50 or 55. It's new—it's adjustable so that you can build an Accident and Health program to fit your purse and personal need.

If you are a minister or full-time religious worker, be sure to write for complete information. Fill out coupon today.

***FOR EXAMPLE:**

Suppose you are under 35 and are totally disabled by accident—for only \$5.00 quarterly premium you would get \$75.00 every month for 104 weeks. If killed by accident your beneficiary would get \$2,500; loss of two hands or eyes, \$2,500; confining sickness \$75 every month up to 14 months. There are other benefits in the new **ADVANCE** policy. Special hospital expense reimbursement and surgical benefits also available.

THE MINISTERS LIFE and CASUALTY UNION
(Legal Reserve Life Insurance)

100R West Franklin Avenue, Minneapolis 4, Minn.

Gentlemen: Without obligation on my part, please send me your latest information describing the **NEW CUSTOM-BUILT ADVANCE POLICY**.

Name.....

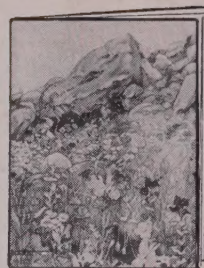
Address.....

City..... Zone..... State.....

Date of birth..... Denomination.....

CLIP AND MAIL TODAY ➔

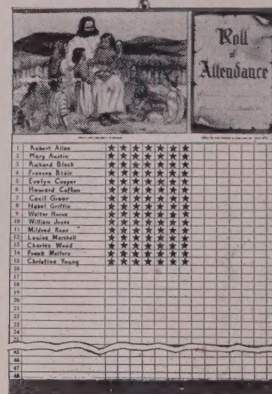
for your...



No. 840



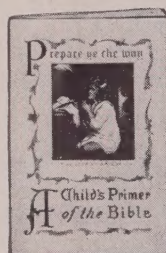
No. 839



No. 732



No. 662



A CHILD'S PRIMER OF THE BIBLE

An attractive booklet that will help children memorize those familiar and well loved portions of the Bible significant to childhood—the Lord's Prayer, the Ten Commandments, the Beatitudes, the Twenty-Third Psalm, etc. Beautifully illustrated in soft, pastel colors. Size 3½ by 5¼ inches.

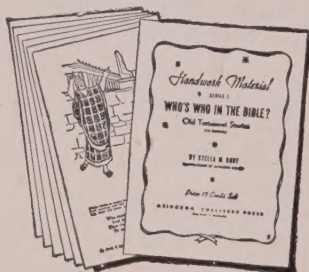
10 cents each; 90 cents a dozen; \$7 per hundred.

WHO'S WHO IN THE BIBLE

A series of handwork cards dealing with Bible characters, for children of Beginner, Primary, and first-year Junior age.

The Series

- 1—Old Testament Subjects
- 2—New Testament Subjects
- 3—Parables of Jesus
- 4—Miracles of Jesus
- 5—Friends of Jesus
- 6—Hebrew Kings



Under each outline picture—to be colored with crayon or watercolors—is a question in rhyme with a Bible reference. A set

of 13 makes a full quarter's supply of handwork material for each pupil. Set of 13 cards, 25 cents.

VACATION CHURCH SCHOOL CERTIFICATE, No. 662. On the cover, a full-color reproduction of "The Synagogue School," by Dixon. Inside, the certificate is reproduced in simulated steel engraving. French-fold; size 4⅞ x 6⅝ inches. Certificate itself (unfolded) 9¼ x 6⅝ inches. 5 cents with matching envelope.

ELSIE ANNA WOOD VACATION CHURCH SCHOOL CERTIFICATE, No. 839. This attractive folder-certificate features the painting "The Hilltop at Nazareth," lithographed in full color. Inside, the certificate is reproduced from a hand-lettered original, in soft shades of blue and black. Space is provided for pupil's name, signatures of teacher, superintendent, and minister, and date. A simply worded picture interpretation appears on the back. French-fold; size 4⅞ x 6⅝ inches. 5 cents with matching envelope.

ELSIE ANNA WOOD CERTIFICATE OF RECOGNITION, No. 840. Same size and style as No. 839. The illustration is "A Hillside at Capernaum." 5 cents each with matching envelope.

ROLL OF ATTENDANCE, No. 732. A new roll, featuring a multicolor reproduction of the painting "Jesus and the Children," by Coleman. An appropriate scripture quotation appears under the title. Size 15 x 31 inches. Entry space for 48 names. 30 cents each.

VACATION CHURCH SCHOOL REGISTRATION CARD, No. 76-S. This convenient card provides a roll of attendance for 5 weeks. Space is provided on one side for name and background information; on the other side, for final report and teacher's remarks. Size 4 x 6 inches. \$1.00 per 100.

PLEASE ORDER BY TITLE AND NUMBER.

At your Supply House ... ABINGDON-COKESBURY